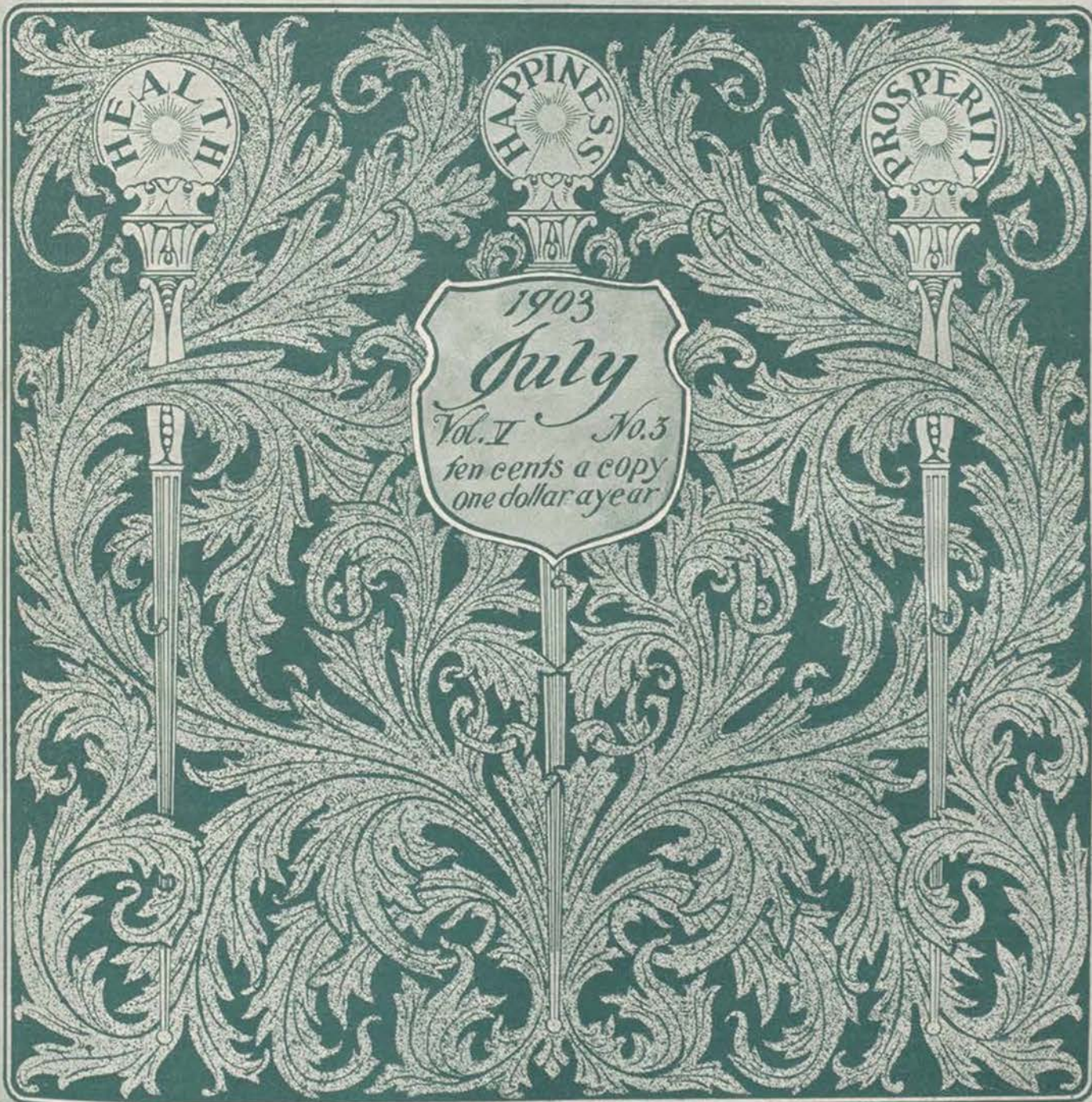


THE NEW YORK
MAGAZINE
OF
MYSTERIES



BRYANT.

THE NEW YORK MAGAZINE OF MYSTERIES

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JULY!

"A rustle of corn leaves; a tinkle
Of bells on the hills; a bevy
Of bees where the clover hangs heavy;
A butterfly blundering by—
And that is July!"

July gets its name from the great Roman general,
Julius Caesar.

Ah, my beloved, fill thy soul, heart and mind
this month with aspirations to be good and noble,
pure and sweet and full of love.

For is not JULY the month of the lily, signifying
purity?

And the ruby, emblematic of Love, belongs to
July.

SUNSHINE'S EVERYWHERE!

Now is the season to rest as much as possible,
and to help your less fortunate brothers and sisters
to rest.

Think of the blessed little ones of the poor and
worn-out toilers in the hot, crowded cities.

HOT JULY RAGES!

It is not a month for gain or strenuous effort.

"Ye, tradesmen, princes, men of law,
Heed yet the gentle warning cry;
No wheat may grow from withered straw;
Count not gold gain in hot July."

This is the month to loll, dream and listen; to be
still, calm, cool and serene.

In glorious midsummer we are in the wonderful
fruition of God's handiwork.

"Tis Summer, glorious Summer!
Look to the glad green earth,
How from her grateful bosom
The herb and flower spring forth:
These are her rich thanksgivings,
Their incense floats above.
Father, what may we offer?
Thy chosen flower is love."

Emerson

BY RICHARD LE GALLIENNE

O WISE man from the West who traveled East,
And brought strange stars to light your western
lands;

Among the urns American there stands
Your urn of alabaster not the least.

You taught us that the West is not the whole,
That the old East is needed by the West.
You taught us the long lesson of the Best,
You taught us that the body is not the soul.

To the extent that we can look *within* for all
Light and Truth, we are powerful to do great
works and achieve good for the Whole.

Your body is not the soul; it is the temple of
the soul. How important then that we take care
of the body, purifying and vitalizing it by right
living, which comes by pure and high thinking.

A true student of Life is always an idealist and
an optimist; he believes in things of the soul, and
thus illumines his intellect.

The philosophy of Emerson dominates civiliza-
tion more and more each succeeding day. What
a splendid suggester and inspirer of holy thoughts
was this great soul!

A great soul in forming its opinions and putting
forth its thoughts always takes a decisive stand,
and is never disturbed by criticism.

Wrong Use of Mind Power

THE great Mystic Adepts who have tremendous
psychic powers and who can easily control the
mind of anyone they desire, *never* use this power
in the slightest degree knowing as they do the repre-
hensible nature of such use of occult powers. It is
low and base, and withal very dangerous to operate
on the mind or will of another; no one has any right
to trespass upon the mind of his brother for good or
bad. "What justification is there for trespass upon
the mental or psychic state of another? No one
doubts the reprehensible nature of physical trespass;
mental trespass differs from it in that it is secret
and covert and lacks the courage and frankness of
the physical."

The one who trespasses upon the mind of his
brother must under the law pay a terrible penalty.
Many hypnotists and healers who use strong and
positive minds and wills upon their subjects end in
insanity and shatter and destroy their own bodies.
Such is the power of mind when it becomes prag-
matic.

All adepts spurn all these occult powers, and pro-
ject *only* love on each and all; an Adept is never a
meddler nor trespasser.

Think for months and years before you in any
way attempt to *will* or *influence* anyone to do or
act against their own judgment—no matter if their
judgment, in your mind, is bad, very bad. But you
can love them with all your soul, heart and mind.

Love has nothing to do with mental powers, as
used in trespassing upon the minds of others; it
works on the highest plane—the spiritual plane,
and its power to *heal* and *uplift* permanently is real
divine healing.

So the great healers are the great Adepts, Mas-
ters and Elder Brothers of Compassion, who never
project upon anyone their mind powers; all they use
is the power of love, and love never meddles.

A broad and comprehensive, all-inclusive love is
the greatest power we can have, and such love has
nothing in common with carnal or mortal mind and
will.

An Adept—one who is at one with God—con-
tinually performs *great* and *lasting* works for the
good of the WHOLE without any special effort.

An Adept asks for nothing, demands nothing, and
has *all*: "he heals, he inspires, he encourages all"
who merely come into his presence (his aura).

As he does not trespass on the mind of his brother
with his mind powers his presence is always a bene-
diction.

Some of these great Adepts are connected with
The Mystic Success Club, and all members who are
earnest seekers for freedom come *en rapport* with
them and in a while are made Whole, by the power
of Spirit.

Loyal and earnest members of The Mystic Suc-
cess Club soon come to live in the vibrations of Love,
Life, Light, that make for all improvement, progress,
success, peace, harmony and melody.

The Way to Freedom

THE more spiritual we are the less sordid and
selfish we are, and the more open are our minds to
great and grand truths that lead us out of the
mire of suffering—poverty, drudgery and disease.
It is the animal or sensual man who is selfish and
bound on the grinding Wheel of Thralldom. The
God within us is the only One who can help us
overcome the tiger of our natures and drive him out
and make place for the Angel, and give us eternal
and absolute freedom.

In overcoming our animal instincts and tenden-
cies we begin to recognize truth, and in a while
realize its mighty power to make us free. As the
tiger dies the Christ within awakens, and all the
chains and shackles that have bound us are for-
ever broken and shattered, and we are forever
freed. In a way it is a fight and a struggle to reach
freedom. There comes a time, however, as we
work through the different degrees of evolution,
when we *all* overcome the tiger.

"The plane of spirituality is not fully attained
until a decisive victory is gained over lower condi-
tions."

So, beloved, fight the battle with love and
patience. You are sure to win. The price of
great truths is great.

"Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way."

"Great truths are greatly won, not found by chance,
Nor wafted on the breath of summer dream,
But grasped in the great struggle of the soul,
Hard buffeted with adverse wind and stream."

"Wrung from the spirit in hard hours
Of weakness, solitude, perchance of pain;
Truth springs like harvest from the well-ploughed field,
And the soul feels it has not wept in vain."

Soul culture, living in ideals, makes one mag-
netic, charming and attractive. "To increase one's
power of attraction, he must cultivate high ideals."

The Lighthouse

By Susan Coolidge

HIGH lifted on the island cliff
Its lantern fronts the sea,
And sendeth forth a fine straight ray
Of dazzling light to me,
A slender line of shimmering shine
Across night's mystery.

It is the path set for my eyes
To travel to the light
And warm their darkness in the blaze,
And be made glad and bright.
None other may catch just that ray,
Or have the selfsame sight.

And yet a hundred other eyes
Bent on that central blaze,
Finds each its separate, shining path,
Its line of guiding rays:
And all eyes meet in concord sweet
By all these differing ways.

No voice shall say: "The light is mine,
All other eyes are dim!"
No hand the glory hold or hide
Which streams to ocean's rim.
None claim or seize one ray as his
More than belongs to him.

O Light of Truth, which lighteneth all,
And shineth all abroad,
What favored soul or souls shall say,
"Mine is the only road?"
Each hath his own, to him made known,
And all lead up to God.

God and Nature

EXTERNAL nature is a grand panorama, unrolling
day by day, and displaying marvelous beauty, color
and shape, painted by the Divine Artist for the en-
joyment of His children. The universe is not soul-
less, but soulful. Animate creation is a vast pas-
toral symphony, the delicious intonations of which
can only be interpreted by the inner hearing. The
sky, sea, forest and mountain are the visible drap-
eries which, in graceful folds, thinly veil the Invis-
ible One. As our physical organism is moulded and
directed by the soul within, so is the whole creation
permeated and vitalized by the Immanent God.
When we study the rocks, plants, animals, man, if
we delve deeply enough, we find the footprints of
the unifying and energizing Presence. This is not
merely poetic imagery, but scientific accuracy.—
Henry Wood.

The great Emerson was always a contented man,
because he was always sane, sober and dignified
in his thoughts and acts. His Concord environ-
ment was such as would bring to a simple yet grand
soul contentment. Listen to his words:

Because I was content with these poor fields,
Low open meads, slender and sluggish streams,
And found a home in haunts which others scorned,
The partial wood gods overpaid my love.

A fresh, rested mind in the morning, after a
sweet night's sleep, is essential to health and suc-
cess. The First Degree of The Mystic Success
Club cures the worst cases of Insomnia, no matter
of how long standing. Read about this Club else-
where in this issue of the Magazine.

Thomas Wentworth Higginson, in speaking of
Emerson, says:

"Strangely enough, I cannot recall the time when I
first had the honor of exchanging a word with Emerson,
but from childhood up I had always regarded him as a
neighbor. His voice, so simple, so calm, so rich, so
commanding; the look of his eyes, so truthful, so search-
ing; his pauses in delivery, as if grasping at some deeper
and deeper thought, and his gracious simplicity, all
reached me, even as a boy, when I heard him lecture at
the Cambridge Lyceum, and before my intellect was
really aroused."

This Magazine is especially edited for discouraged
men and women. All connected with it have had
their days of sorrow and despondency in the past,
and we have a deep, sympathetic and universal
love for all, and especially those who are battling
and struggling with any kind of adversity. In our
success we want to point the way to you, beloved.—
The Mystics.

When we know all about Involution, Evolution
and Reincarnation we easily comprehend all the
mysteries and all phenomena.

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ARE you quite comfortable, Alicia?"

"Entirely so, Aunt Marian. I find this hammock very restful — perhaps, though, it's the surroundings more than the hammock that give me the delicious sense of restfulness," replied the younger lady, as she nestled down among the pillows in her swinging couch. Then, a moment later, as her aunt prepared to open the book from which she had been reading aloud on the previous day:

"Auntie, won't you talk to me to-day, instead of the reading?"

"Certainly. What shall I talk about?" was the aunt's smiling response.

"The other day when Mrs. Gray and you were talking, you told her that you know there are some things entirely beyond the pale of the ordinary senses, which are nevertheless absolutely true. I know there must be a personal experience lying back of that statement. Won't you tell me about it this morning, instead of our usual reading?—and—and," hesitatingly, "and Uncle Charles showed me his 'mascot' and said you would tell me all about it—or them—for there were two pictures, instead of one. Won't you tell me about them, too, Auntie?"

The speakers were Alicia Wainwright, the invalid daughter of one of New York's merchant princes, and her aunt, Mrs. Marian Brownell, wife of Charles Brownell, a California lumberman.

Alicia had been brought up in affluence. Every advantage that great wealth can procure had been given her, coupled with the careful home training of a cultured and judicious, but somewhat too fashionable, mother.

Graduating from Vassar but one year before our tale opens, she had left college with great—though rather vague—plans for future usefulness—plans of the *fin de siècle* girl, who hopes to become a worker, not a drone, in Life's arena, yet at the same time be sipping some of the honeyed sweets of society life.

A short trip to Europe was followed by her formal entrance into New York's most exclusive set. A brilliant society winter followed, a winter of fashionable entertainments, into which Alicia entered with all the debutante's keen zest.

Spring had found her listless, dispirited, and unaccountably tired—"nervous prostration," said the medical wisecracks, and a trip to some quiet, restful European watering-place was duly prescribed for her recovery.

Their plans for the trip were nearly completed when Mrs. Wainwright's brother, the Pacific Coast lumberman, having been called to Washington on business (something about the tariff on lumber), returned from there to the West, via New York, snatching a brief holiday from his business cares that he might pay a hurried visit to his sister and her family.

"Two hours between trains to-morrow for a cup of tea with you and a short pow-wow," said his telegram to his sister. (Mr. Charles Brownell never wrote a letter if a not-too-long telegram could be made to serve instead.)

"Nonsense!" he said when, the state of Alicia's health being under discussion, the plans for the European trip were disclosed to him. "Nonsense! Just let her come to California with me. Marian (his wife) will soon have her as fit as may be."

Alicia's own wishes coincided with her uncle's. He prolonged his stay one day for the necessary packing. "Can't possibly wait longer than that,"

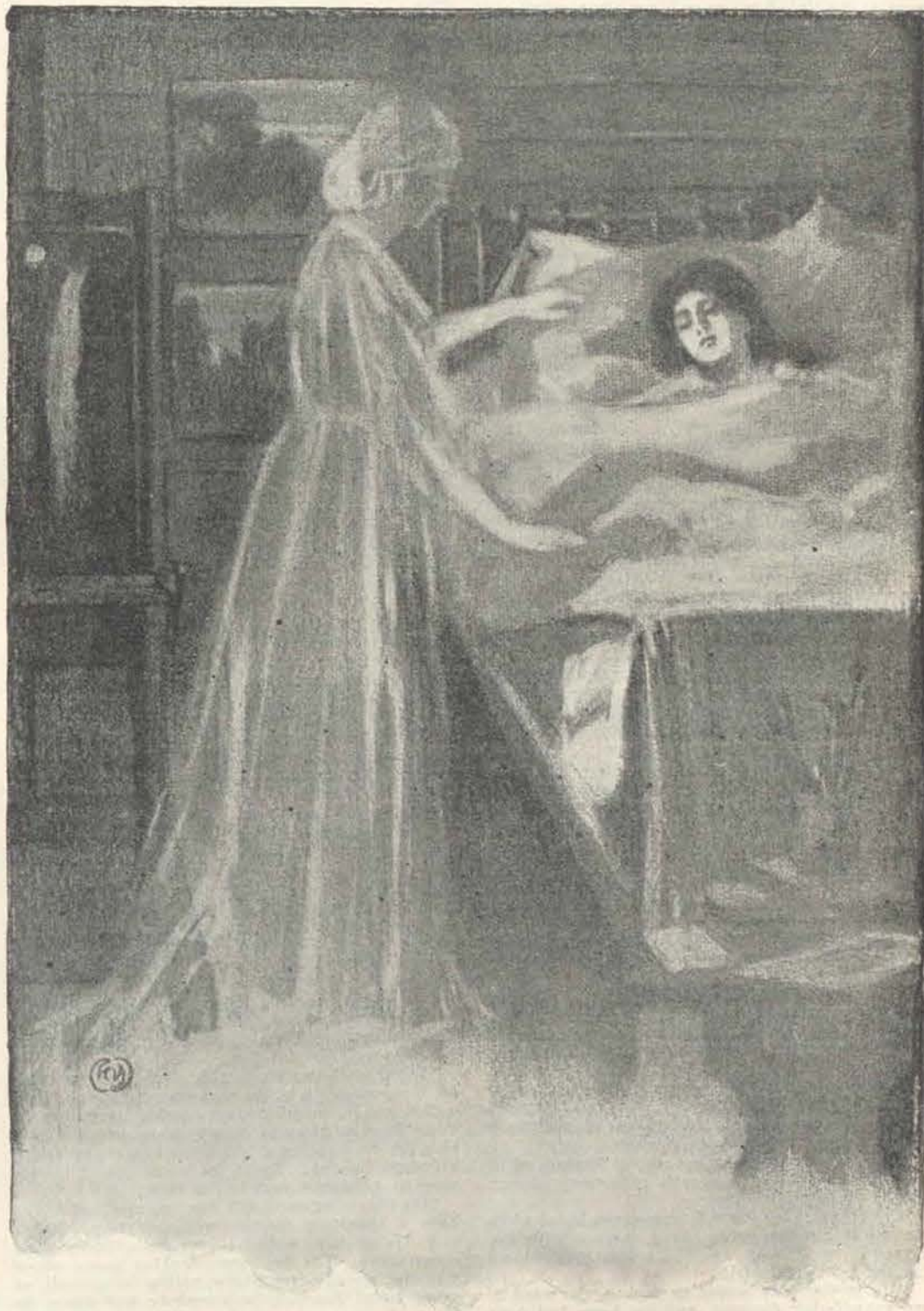
he said; then sending one of his characteristic telegrams to his wife, "One day late; Alicia sick and coming with me for you to cure," he proceeded to

crowd at least a whole week's sight-seeing into his one spare day. Holidays were a rarity in his busy life, and he made the most of this unexpected one.

Promptly on time they left for San Francisco. Their trip was devoid of unusual incidents, yet, on the whole, pleasant to Alicia. Toward her, her uncle had a funny, half-brusque, half-protecting way, the very manner of which interested and amused her. He would abruptly break off in the middle of some interesting adventure, perhaps his own mountain experience, with:

"Excuse me, Niece, I must send a telegram to Adams (his foreman). Aunt Marian will tell you the rest."

Whiling away the time with a magazine when they were passing through a dreary stretch of arid region, Alicia read an interesting tale, in which the incidents centered in and were skilfully woven around a talisman that, seemingly, had protected its wearer when menaced by grave dangers. The tale impressed her half-sick mind, impressed it as



"My mother standing by my bedside."

would not have been possible under normal health conditions.

When her uncle returned—he had been sending a "telegram," and followed that with a smoke in the smoker—she said:

"Uncle Charles, do you believe in talismans?"

"Talismans!" answered her uncle. "Believe in talismans? Of course I believe in them!" Then pulling a couple of small cards from an inner pocket, he added, "Here are mine, and a right good mascot they have been and are to me. One saved my life; the other made it valuable."

He flashed them before her, and then at once returned them to his pocket, answering the question in her eyes with the now familiar formula: "Ask Aunt Marian. She can tell you all about them."

The momentary glimpse she had caught of them told her that one was a woman's face; the other was less distinct to her, but she thought it a landscape, very much diminished by the camera.

They reached San Francisco on the fifth of June, Alicia so thin and wan-looking that her aunt antedated by two weeks the time of her usual departure to the health-giving Santa Cruz mountains, wisely believing their deep, cool shades, their gentle breezes of fragrant, resinous, balmy air, combined with their picturesque quiet, would prove the best possible restorative for Alicia's tired nerves.

The result had been as the aunt had foreseen. Alicia was improving rapidly; she had gained in appetite and color, and was beginning to have sound, sweet sleep—the natural sleep of youth. She still spent several hours of each day resting in a hammock that was swung in the shade of a towering sequoia, her aunt busying herself in some light feminine occupation, yet ready, at any moment, to read to, or talk with her young guest, just as Alicia herself might desire.

As it was yet too early for the "season," they saw but few callers at their hotel parlor, and none at their "red-wood snugery," as Alicia called the secluded spot where her hammock swung, and where her aunt had a couple of willow rockers and a low table standing on a large rug, all in the shade of the same great tree.

In this undisturbed quiet Alicia spent hours at a time, half-dozing in the cool shadows, yet breathing in sufficient life-restoring ozone to be rapidly returning to a normal state of health.

Mrs. Brownell's annual return was always a welcome event to her mountain friends. One of these, Mrs. Gray, living some distance away, hearing of her early arrival, called to greet her friend.

Mrs. Brownell and Alicia were, as usual, in the grove when Mrs. Gray called. Knowing the strong friendship existing between the ladies, the proprietor of the hotel suggested that Mrs. Gray join the ladies in the grove. "They are over to the right of that knoll. That trail will take you right to them," he had told her.

Alicia was asleep when Mrs. Gray came. Her aunt explained the invalid condition of her niece, and did not awaken her.

The ladies made all due inquiries concerning the welfare of each since their parting the year before, and then drifted into one of their old-time friendly controversies, Mrs. Gray expressing her disbelief in anything that "transcends the reason and the five senses," as she phrased it; Mrs. Brownell maintaining that many things in human experience were outside of the present explainable, yet were nevertheless quite true; and that, being true, they must be fully in "accordance with the law," as we will see when we can rightly understand and interpret the same.

Alicia awakened in time to hear her aunt's closing remark: "In and from my own experience, of my own knowledge, I positively know that there are some things entirely beyond the ordinary senses that are yet absolutely true."

After Mrs. Gray's departure, she asked the meaning of her aunt's words. Mrs. Brownell replied: "The tale is too long to tell you to-day, Alicia; but some other time when you are stronger, if you wish it, I will tell you my meaning."

Since then, she had many times thought of her aunt's words and promised explanation, but had not again spoken of them until the morning upon which our tale opens.

Mrs. Wainwright hesitated a brief moment after Alicia asked the two questions noted in the beginning, then replied:

"You were quite right in thinking a personal experience lies back of the remark made to Mrs. Gray. I will relate it, though to do so necessitates giving you access to a page in my life's history that is very sacred to me. Indeed, to enable you to understand it fully, I must go farther than that, and first speak of my parents. I think you will find the answer to your second question without my assistance before my tale is done."

"You already know that I am an orphan, with no living blood-relations, save some very distant and little-known cousins."

"My father, Lieutenant Granger, was killed while leading a scouting party, in a contest with the Apaches, in Arizona, in 1873. This was several months before my birth."

"My mother was herself an orphan, the ward of my grandfather Granger, and her home had been

in her guardian's family, most of the time, since her father's death when she was not quite seven years old. She had been motherless since she was a babe of two months. Thus her guardian and his wife were not only my father's parents, but were also my mother's foster-parents."

"Their only family consisted of two sons, Edward and Ralph, respectively eight and five years my mother's senior."

"Not to linger on this part of my story, I will only say that the mutual love and esteem were, for years, all that could be desired. This pleasant and close relationship continued until my mother was fifteen years old. At that time her guardian's sister, Mrs. Whitney, decided to take her twin daughters, Grace and Ellen, to Europe for instruction—Grace in music, Ellen in painting. My mother had great ability in both these specialties, though caring little for other studies."

"Without being wealthy, she had an income which sufficed for all the expenses of a liberal training in the two branches in which she excelled, and with her guardian's permission, she made one of the European party."

"The young men—her adopted brothers, she called them—were neither of them at home at the time of her departure for Europe, Edward being in his last year at Harvard, and Ralph in his first at West Point."

"Europe proved so helpful to the ambitious students of art, and so congenial a residence to Mrs. Whitney, that their stay was prolonged throughout a period double that first planned, and four years had elapsed ere they were ready to return to America."

"The four years abroad had transformed the shy young school-girls into well-developed young ladies, with that happy combination of American and European training which gives complete self-possession without the aggressive assurance that sometimes mars our otherwise charming American-bred girls."

"My mother was tall and slender, with a willowy, graceful carriage, and a queenly presence that was in every way calculated to win the hearts of men."

"On my mother's return to her guardian's home she at first met but one of her foster-brothers, Edward, who had graduated three years previously, and was then assistant cashier in the bank of which his father was president."

"Edward was then a model young man of twenty-seven, upright in morals, the hope and pride of his parents, and already so devoted to business that his father looked forward, hopefully, to the not far distant future when Edward could take entire charge of their united business enterprises."

"Ralph was still at West Point, having lost one year, owing to a long and severe illness. He was now in his senior year, and would graduate in a few months after her return."

"I mention these particulars, as they were chiefly instrumental, I believe, in causing the unfortunate estrangement which occurred later."

"Edward was unmarried and living at home. He paid my mother the attentions which a brother would naturally pay a sister, always introducing her as 'My foster-sister, Miss Nesbitt.'"

"On my mother's part this assumed relationship of brother and sister was fully entered into, with no thought of a different one; but on Edward's part there had soon developed a strong, deep, passionate love for my mother, the stronger because the only one of his whole life."

"Seeing her sisterly feelings toward himself, and unwilling to lose all by rashly seeking to win too much, for some time he skillfully concealed his passion from my mother, meanwhile redoubling his efforts to render her life happy, and to make of his presence a natural feature in that happiness."

"His parents knew the state of his feelings, and their wishes fully coincided with his own; and they, too, believed that the time was not yet ripe for him to unbosom himself to the object of his affections, nor to ask for a formal engagement."

"Her own heart entirely unawakened, my mother was blind to the real state of affairs. True, whenever attention was paid her by any one other than Edward, her guardian would laughingly say: 'I've trained you for my own daughter-in-law, so don't give that fellow any encouragement, for he can't have you!'—if not just those words, something to that effect. Yet he never coupled her name with that of either of his sons in such badinage, and my mother, like any girl with heart unawakened, took no notice of her guardian's remarks, regarding them as so much raillery—that, and that only."

"When matters were in this state the time came for the graduation of the younger son, Ralph. The entire family, including my mother, went up to West Point to attend the graduating exercises, and to bring the fledgling officer home in state, to spend his short holiday. Later, he would join his company at a frontier post in the West."

"Oh, the experiences of those two months! Often have I heard my mother speak of them. Ralph and Helen—my mother—were soon inseparable companions. The handsome, dashing young officer was the life of every picnic, riding party, ball, or other social function he attended; and where he went also went my mother. Edward was some-

times of the number, but more frequently not, pleading some business cares as the reason for his non-attendance."

"Besides, Ralph would say: 'It's my turn now, Helen. Edward has taken you out for months already, and can be your escort in the future—until you give some other fellow the sole right to do so—while I shall be out in the wilds chasing Apaches.'"

"This was true; so the almost constant companionship continued, with the result that when hurry orders came for Lieutenant Granger to at once join his company in Arizona, the utter despair which seized the two young hearts showed each how dear was the other."

"The fateful orders were received one morning when Ralph and Helen were alone in the parlor, discussing plans for a picnic to come off next day but one. 'Wait a moment, Helen, till I see what this means,' he said, as he received the official envelope. Then next moment, reading aloud:

"The exigencies of the service demanding the immediate presence there of every man connected with Fort Foote, Arizona, the Leave of Absence of Second Lieutenant Granger is hereby terminated, and he is ordered to report for duty at that post with the utmost dispatch."

"My mother's 'Oh, Ralph!' when he read his orders, was followed by his 'My darling! my darling! how can I leave you!' and in a moment she was clasped in his arms, sobbing on his breast, he pouring out from his full heart a tale of manly love, of deepest devotion, mingled with the anguish that he must tear himself away, just as he had the supreme joy of loving and the exquisite bliss of knowing that he was loved in return, but honor and duty called him, and he must go."

"To catch a train that left in one hour from that time meant reaching Fort Foote one whole day sooner than he could if he missed it."

"Cheer up, Helen!" he said. "You are to be a soldier's wife, my darling. Cheer up, and help him do his duty!" This she did, helping him with his hurried packing.

"His father had gone away for the day. He could not await his return, but snatched a moment to write him a brief 'Good-by.' This he closed with these words:

"I leave you a parting gift, the richest, best gift I can ever give you, father—I give you a dear daughter to comfort you in my absence, for Helen has promised to be my wife when I can return for her. Until then, take care of her for me, father. Cherish and love her as you will be cherished and loved both by your sweet daughter-to-be and by

"Your loving son,

"RALPH GRANGER."

"When Ralph's father returned and read his son's 'Good-by' message, closing with the words I have quoted, a terrible scene ensued."

"Grandfather Granger, though a good man in the main, was possessed of an ungovernable temper, which blazed out in the fiercest rage whenever his pet schemes were in any way thwarted. At least, this was true in the home life. Grandmother, being of a yielding disposition, and a woman who looked up to and revered her husband, as the women of the older regime were wont to do, but little friction had ever occurred in the household, despite his arbitrary, domineering disposition."

"But this time it was terrible. 'Edward, his pet ar' pride!—Edward, the stay and prop of his old age, his business successor, his model son, to be thrust aside for a younger brother, a mere whiffet of the army! It should never be! Never! never!' raged the old gentleman."

"In vain my mother pleaded ignorance of his wishes; ignorance of Edward's love, which even yet he—Edward—had never told her; but, if he had, the result would be the same. She loved Ralph, and could only give her hand where she had previously given her heart; and that was Ralph's, all Ralph's, she said. 'She was his promised wife and would be his, and his only.'"

"Edward, too, who had inherited some of his father's temper, was furiously angry with his brother, and scarcely less so with his parents, claiming they had helped Ralph to steal the love they knew he himself hoped to win, meanwhile counseling patience on his part, counseling also that he still hide his own love."

"To my mother's remonstrance 'Edward, I never for one moment dreamed that you loved me that way—you were and are my dear, dear brother!' he answered:

"I am not blaming you, Helen, but I do blame them, and my life is quite ruined!"

"After this, so strained became their hitherto pleasant relations, that my mother left her guardian's roof, taking up her residence with Mrs. Whitney, whose daughter Grace had recently married."

"Edward, realizing the hopelessness of his love for my mother, and sore over the part his parents had unwittingly played in the matter, resigned his position, drew out all his funds, and departed on an indefinite Western trip. He gave his parents no hint of his plans, until the evening of his departure, even then only saying:

"I need a change of scene, and shall seek it in California."

THE SUPER-CONSCIOUS STATE

"He wrote to his mother from Chicago, bidding her not worry over his absence, nor to soon expect further news from him, as he intended to entirely cut loose from home and home associations, until he could return to them cured of his folly in loving one who did not respond to that love."

"Then the unknown swallowed him up, and he became to them—to his mother, especially, for the father resented his absence—he became the loved and lost, but not the forgotten."

"When my mother attained full majority she returned to her guardian's house for a short time, pending the transfer to herself of all matters of business pertaining to her estate."

"Although an effort was made at this time to bridge over the unpleasantness separating her from her guardian's family, it was not very successful on either side—too many unkind words had been uttered to be easily forgotten. So she once more returned to Cleveland, and again took up her residence with Mrs. Whitney, whom she called 'Aunt Dora.'"

"After two years spent in the field or in camp on the frontier, my father received a severe wound in his sword arm. As soon as he was able to travel he was given a two months' furlough, that he might visit home friends while recuperating."

"His parents gave him a warm welcome, for they were proud of their soldier son, proud and deeply attached to him; yet, their hearts yearned for their first-born, the wandering Edward, and my father soon found they still held him chiefly responsible for that dear one's absence. This unjust feeling was very painful to my father, but, finding that he could not dispel their prejudices in the matter, he bore them uncomplainingly, trusting in the softening influences of time to fully reinstate him in his parents' affections."

"When my father mentioned his approaching marriage to my mother, they did not withhold their assent and good wishes—even sending the bride a handsome wedding present—but declined to be present in person. 'The past is still too fresh,' they said."

"My parents were married on New Year's Day, 1873. After three weeks of happy honeymoon travel, my mother accompanied my father back to the frontier post where he was stationed."

"Those few months of happy married life—my father was killed in August of that year—were always a very bright memory to my mother. She treasured, as only a loving woman can treasure, the memory of her idolized dead. I grew up to feel in close touch with the father whose death took place before my birth—I felt this just through my mother's loving memories of him, which she so reverently and lovingly shared with his orphan daughter."

"When my father fell, he had but time to gasp, 'My wife, my darling wife! May God comfort you' and then the brave young life went out, a sacrifice to a murderous Apache's magnificent repeating rifle, which an over-benign governmental policy toward the 'Nation's wards' did not then prevent them from possessing. Disarmament only came after scores of valuable lives had been sacrificed to a policy of mistaken clemency."

"When the scouting party returned from their three days' trip, bringing back with them the dead bodies of the slain heroes—my father one of these—kind hearts broke the awful news to my mother as gently as possible."

"But what could much soften the awful fact of his untimely death! True, he had fallen as the brave man falls—fallen with his face to the foe—fallen in the line of duty! But none the less deep was the sorrow in her bleeding heart. One brief moment sufficed to change the happy young wife into a grief-stricken, broken-hearted, stony-eyed woman, whose faculties seemed paralyzed by the benumbing grief of my father's death."

"She accompanied the remains to Philadelphia, that her soldier dead might sleep with his ancestors."

"Reaching his father's home, the awful shock of their son's death, and their mutual grief, did what the son's happiness when living had been powerless to do, and the widowed bride was met with tears of love mingled with those of grief, and at once reinstated in their hearts, the daughter of their affection, now doubly theirs as their dead son's chosen one."

"My own coming was hailed with delight, I am told. Certainly my personal recollections are of a very, very pleasant childhood—a childhood surrounded with all the kindness and loving care that a fond mother, two doting grandparents, and an over-indulgent nurse could shower upon it. After Norah was no longer needed as nurse she remained in the family as a valued member thereof, and will appear in my tale again before its close."

"My first real sorrow came when I was sixteen. This was the sickness and death of my dear grandfather. To me he had been very gentle and kind. He could scarcely bear that I should be out of his presence for a single moment when he was at the house. If, by chance, he entered the hall without my meeting him there, before removing either hat or outside coat, he would open the sitting-room door and ask, 'Where's Sunshine?'—his pet name for me."

(To be concluded in August Issue.)



SOUL-CULTURE carries man ultimately to the super-conscious state—the *blessed state*. The mind itself has a higher state of existence, beyond reason, a super-conscious state, and when the mind gets to that higher state, then this knowledge, beyond reasoning, comes to a man; metaphysical knowledge, beyond all physical knowledge. Metaphysical and transcendental knowledge comes to that man."

This super-conscious or transcendental state, which transcends reason and ordinary human nature, is oneness with God—oneness with all life, all mind, the ALL. Such a state makes man like a god, wide awake, clear-seeing (clairvoyant) and clear-hearing (clairaudient). In the super-conscious state man is an adept, and he sees and hears the angels, and views the etheric spheres as resplendent with beauty, that ordinary man on the earth-plane cannot fully comprehend the glorified visions of the adept nor his mighty and lasting works; in psychic-mental powers, vision and hearing he is omnipresent, omniscient and omnipotent, and is a blessing to the whole."

All men sometime, somewhere, reach this Blessed State; it is the goal of all souls. The great and eternal bliss of the universal lover—an adept—comes in the knowledge that all ultimately reach one and the same goal. What knowledge can lift a man so high as the knowledge that not one soul can be lost, can be condemned, can be harmed in any way? How great is God and man—Being—when we come into oneness! How great is the joy and bliss when a man *here and now* in the grosser body can talk and walk with God and the Angels, and know the plain, simple truth of the eternal progress of all souls!

In the super-conscious state man realizes how simple is the grand involutionary and evolutionary plan and how simple and beneficent is the eternal law. There are no mysteries to the adept, neither are there the involved, intricate and complex actions that carnal or mortal mind ascribes to God, Spirit or Nature. All manifestations and phenomena of Universal and Eternal Life are comprehended, and the caused, the causer and general plan is not at all like we supposed it was a little while back, when we existed in dualism. The great prophets have so little to tell man, beyond that God is eternal Love, and He is an eternal soul, and that there is absolute, perfect order in the universe, that many men do not listen to them, preferring some involved and complex system of dualistic salvation with the trapping of miracles, superstitions, illusions and delusions."

The super-conscious state is the ultimate state when man comprehends that which explains all, and in no way does it make a man abnormal; indeed, he is now simple and dignified—sane and sober, absolutely free from illusion and delusion. A real adept is the last person one with dualistic ideas would suspect of being such; he would appear as a fine, gentle man, with remarkable wisdom and an open and illumined mind, with tremendous force to attract and hold people. An adept, or one who has recognized, realized and attained to oneness,

Power of Joy

We make golden days as we live and work in gladsome joy.

We build for the Whole, when we build in joy and gladness, and our works are lasting.

Now and here we should be joyful and powerful.

A merry soul sweetens and freshens every place and everything it touches.

Away with gloom! Why not make life *now* and *here* a sweet and glad song and not a mournful dirge?

Away with toil, moil, and turmoil and drudgery! Let us work like gods and brighten and lighten and dignify our service with sweet joy.

God would have it that way.

Come, let us put more joy and gladness into life—more force and power into our incarnation.

Listen!—here are inspiring words—timely words—by G. W. Vandegrift, in the *Cosmopolitan*, entitled "The Builders":

"I have watched the birds in springtime
Building along the way;
From their hearts a song of joyance
Flooded the golden day."

"I have watched men toiling, toiling,
A silent, listless throng;
In their hearts there dwelt no gladness,
From their lips there fell no song."

"We have wandered like truant children
Deep into ways of strife;
Let us build as the birds are building,
Singing gladness into life."

A real seeker after truth has always an open mind—a mind open to conviction.

"Our earthly losses are all spiritual gains."

never acts unseemly, nor has he any wild statements to offer.

"Whenever you meet with wild statements which contradict human reason and common sense, reject them without any fear, because the real inspiration will never contradict, but will fulfill, just as you find the great prophets saying, 'I come not to destroy but to fulfill.'"

All the acts of men, their meditations, their prayers, their works, their so-called mistakes, ultimately carry all souls to God—to oneness and the super-conscious state—the Christed state. "Inspiration is as much in every man's nature to-day as it was in the ancient prophets. These prophets were not unique; they were just the same as you or I. They had gained the super-conscious state," and you, too, will gain it—by divine plan you *must* gain it. We are all children of one All-Father of mighty love."

"The very fact that one man ever reached that blessed state proves that it is possible for every man to do so. Not only is it possible, but every man *must*, eventually, get to that state, and that is religion."

One of the first steps taken toward attaining to oneness or the super-conscious state is to cultivate the meditative state. It is in the silent and reposeful state that we awaken the self—the inner man. "This meditative state is the highest state of existence. . . . It is only the contemplative, witness-like study of objects that brings to us real enjoyment and happiness. The animal has its happiness in the senses, the man in his intellect, and the God in spiritual contemplation. It is only to the soul that has attained to this contemplative state that the world has really become beautiful." To meditate some time each day in the holy silence is refreshing and recreating, and opens, frees, cleanses, purifies and strengthens the mind. In a while "the manifold changes of nature are one panorama of beauty and sublimity," and we begin to transcend even reason and express or manifest the glory of the soul, untrammelled by the distractions of illusions and delusions. In the super-conscious state man "finds himself as he is, and as he always was, the essence of knowledge, the eternal, the immortal, the all-pervading."

"The blissful or super-conscious state will be reached by all men—nay, every animal. From the lowest animal to the highest angelic being, some time or other each one will have to come to that state, and then, and then alone, will true religion begin for him." All are struggling to freedom. All will reach the blessed state, and "then will all sorrows cease, all miseries vanish; the seeds of action will be burned, and the soul will be free forever."

So you, beloved, will reach it. Whether you believe it yet or not makes little difference to the prophets; they *know* the time is not far distant when you will recognize the Self and realize this blessed state, and that is the reason these universal lovers are so calm, serene and blissful—because you and all will realize eternal oneness with God. Blessed truth!

God is the uncaused and eternal Cause of all causes. Man, until he has reached complete and perfect oneness with the blessed Eternal One—God—can only see and comprehend "a few links of the chain reaching Godward." Only freed souls, non-attached beings, can have a perfect conception of God. In a while all souls reach oneness, perfect conception of God, perfect bliss that comes of perfect freedom. Such is the eternal blessed law of Involution and Evolution. Non-attached, the mind cleansed, purified and freed from all illusions of dualism, man becomes more than man—he is one with the great eternal and uncaused Cause of all causes. One of the best aids to realize oneness, freedom and eternal bliss *now, here or anywhere* is the Scientific Religion of Spiritualism, under the guidance of the inner man—the omnipresent God, within each soul. Try to realize the real and eternal You is God. You are an eternal spirit. God is eternal Spirit. God is love. God is always within you. LOOK WITHIN.

Awake, awake, and pray! It is better to pray than to sleep. There is no God but God.—The Mussulman's Cry.

We are now entering the millennium of love, peace and harmony. A few more minor conflicts and the blessed eternal day of universal peace on earth will have dawned. Be patient, yet awhile, the Age of Peace is near at hand.—B. P.

Blessed God! I care not what men name Thee—whether Jehovah, Brahm, Allah, All Good, Father, Mother—I love Thee! I adore Thee! and worship Thee in all beings, for Thou dost dwell in each and all.

When we study ourselves from *within* we begin to make wonderful progress *without*.

ABOUT THE MYSTIC SUCCESS CLUB

Read and Think It Over

OUR MEMBERSHIP IS GROWING AT A TREMENDOUS RATE. THIS CLUB IS DESTINED TO BE BY FAR THE MOST SUCCESSFUL ORGANIZATION OF ITS CHARACTER IN EVERY WAY IN THE WHOLE WORLD.

On this and the opposite page we print some of the experiences of members of this Club. We could fill all the pages of this magazine each month with such testimonies received during the month. We ask all members to send in their experiences, as we desire to keep and preserve a record of our work.

Sister Schley writes: "My dear friends: I am thankful indeed to know that I am a member of a band to help each other; I am helped all the time myself, for I feel your vibrations. My great wish is to help others." Beloved, when you complete the work of the Four Degrees you will be a great blessing to the world. All members of this Club in a simple and natural way become so forceful, helpful and magnetic that their very presence, without a word, will help all who come within their *aura*.

Mrs. A. C. Onischka, 956 American street, Philadelphia, writes: "I received so much benefit from the First Degree, that I am anxious for the Second Degree. When I received the First Degree, my health was in a miserable state, but, thank God and the Success Club I am much stronger in body and mind. When I first read the First Degree such a serene, peaceful, happy, contented feeling came over me; it seemed all my troubles took wings and flew. For four years I did not know what it was to have one whole night's sleep, but from the time I commenced to work the First Degree I have slept beautifully and have no more troubled dreams." Keep on in the work, beloved, thou art now on the Path that leads to Eternal Bliss.

WE RECEIVE MANY LETTERS FROM MEMBERS SAYING THAT THE FIRST DEGREE HAS BROUGHT TO THEM THE FIRST SWEET RESTFUL AND REFRESHING SLEEP THAT THEY HAVE HAD FOR YEARS. We quote a few words from one letter which gives an idea of many: "I now sleep soundly and feel rested and refreshed when I awake in the morning." BAD CASES OF INSOMNIA OF LONG STANDING ARE EASILY, QUICKLY AND PERMANENTLY CURED IN THE WORK OF THE FIRST DEGREE.

Brother Rhoades writes: "I wish to tell you what great good the First Degree has done me. At the time I received it I was laboring under great mental strain in regard to a property interest to the amount of several thousand dollars. I was unable to decide, or in other words, to set my foot down where it should be, but as I read the words in the First Degree" (here the brother gives the words, but we are not permitted to print them in the magazine) "I came to an immediate decision. Those words in the First Degree decided the business problem. I could assert the *I*, and did it, thanks to the First Degree of The Mystic Success Club. With love and peace and good will to all, I am,

"Fraternally,
"M. R. RHOADES."

GREAT DISCERNMENT, DISCRIMINATION AND JUDGMENT MAKE FOR QUICK AND PROFITABLE BUSINESS TRANSACTIONS. WE SHOW YOU HOW TO DISCERN, DISCRIMINATE AND ACT QUICKLY, NOT ONLY IN BUSINESS, BUT IN ALL THE AFFAIRS OF LIFE.

Sister Harris, of 770 St. Nicholas avenue, New York City, writes: "I return my record of the First Degree. If satisfactory will be glad to receive the Second Degree. The First Degree was and is a great help to me, and will be to all who join our Club. May God bless you for bringing this source of help to so many. With best wishes for the success of all." We receive many such letters. We are doing a great work in teaching our members how to have health.

HEALTH IS YOUR BIRTHRIGHT. HEALTH IS ABSOLUTELY ESSENTIAL TO TRUE SUCCESS. COME, BELOVED, JOIN THIS MIGHTY BAND OF SOULS AND HAVE HEALTH. "WHY SHOULD ANY DISEASE BE TERMED INCURABLE? EVERY MOMENT OLD CELLS ARE BEING DESTROYED AND NEW ONES CREATED; AND PHYSIOLOGISTS NOW TELL US THAT CERTAIN PARTS OF THE BODY TAKE BUT A SHORT TIME TO REBUILD THEMSELVES, WHILE THE MOST OBSCURE ARE RENEWED IN LESS THAN TWELVE MONTHS, SO THAT EACH NEW YEAR WE LITERALLY DON A NEW GARMENT," if we know *how*.

THE MYSTIC SUCCESS CLUB

Health, Wealth, a Long, Useful and Blessed Career for You

"No Enterprise Is Too Venturesome, No Effort Too Daring"

To accomplish great things one must do the small and simple duties of life thoroughly.—A MYSTIC.



The whole world around us, and the whole world within us, are ruled by law.—THE DUKE OF ARGYLL.

Men of an extraordinary success in their honest moments, have always sung, "Not unto us, not unto us."—Emerson.



Practise yourself, for Heaven's sake, in little things; and thence proceed to greater.—Epictetus.

THE purpose of this Club is to lift its members out of partial success or what the world calls "dire failure."

More than that—we desire to impress upon the minds of mankind the importance of lofty ideals.

In idealism and optimism there can be nothing but tremendous success.

In this great and progressive age optimists are much sought after, and many doors are open to all who are cheerful, patient and workers.

While we help all members to obtain material wealth and perfect health, we in no way ever lose sight of the supreme importance of each member cultivating his or her higher nature, the moral life, and the intellectual qualities.

Indeed, the influence of the great Mystic Adepts, for good, on the general life of all members of our Club is incalculable.

In the First Degree, known as the HEALTH DEGREE, we give you the Ancient Mystic and Metaphysical rule for health; showing you how you can attract and hold mighty healing and soothing forces of the Unseen; how you can arouse within your own inner self all the latent or sleeping forces and powers which are always within your soul.

In the work of the Second Degree you become Receptive and are helped to reach a state where you will begin to attract all you need in a Mystic way.

The Third Degree makes one strong and powerful in Personal Magnetism; in a while all will want to serve you; your cleansed and purified *aura* will now attract and hold men and women of power to help you; and you will without word or effort be charming and attractive. There is no more helpful force to man for success than that known as Personal Magnetism.

In the Fourth and Last Degree we help you to recognize and realize all your hopes and ideals. You are now filled and aglow with an eternal increasing force that is potent for grand success.

Each member of our Club gives thirty-days to each degree, so that within four months you are on the Path of Success.

Your eyes and ears and whole being now begin to discern those finer laws of Life and Nature which make for the greatest success.

There is joy and bliss in true success.

We show you how to give up all that keeps you down; we help you come up on a higher plane and fellowship with men and women of great success.

Our Four Degrees are at once simple and can be comprehended and easily understood by anyone.

All that is necessary to have a life membership in THE MYSTIC SUCCESS CLUB is to have an earnest aspiration to have Health, Wealth, a long, useful and blessed career, and to comply with the easy conditions given below.

Read on these pages the inspiring testimonies and experiences of some of our members; space will not permit us to print all the letters we have received.

Our membership is increasing at a tremendous rate; and in large numbers, bound together by Universal Love, there is a mighty force to uplift ourselves and the Whole.

It has been truly said that "men co-operate with the lifting power from above, not only by their own personal aspirations, but by active effort in aiding those around them." In a mystic or metaphysical way this Club is a tremendous co-operative body or force, each member not only helping himself along the Grand Path, but also helping others; we are all cemented by the divine bond of Universal Love that makes for joy, peace and perfect harmony; new members soon become at-one with the mighty lifting and elevating powers of the Unseen.

You possess mighty undeveloped powers. Why not develop and use them? This Club can help you do so.

The Four Degrees together with the treatments of our Mystic Adepts will set you aflame with New Life, New Hope, New Courage and lead you to success.

Hundreds of letters are pouring in, speaking in glowing words about the wonderful blessings that have come to members since they enrolled their names as life members of this Club. Read some of these letters printed on these pages devoted to the Club.

Distinctly understand, THE MYSTIC SUCCESS CLUB is in no way a money-making organization. We have set aside a large sum of money to make it a grand success, and in turn for what we do for you in helping to make you successful and happy, we will expect you to help us to partly pay the expenses of supporting the Club—(printing, postage, clerks, etc.).

To that end each member becomes a yearly subscriber to THE MAGAZINE OF MYSTERIES at one dollar, and gets three (3) friends to subscribe for the Magazine at one dollar a year, sending us the three subscribers, with three dollars. Upon receipt of the three subscribers, with three dollars, you are entered on our membership books as a full life member, with no further dues or payments of any kind whatsoever. We then mail you the First Degree (Health Degree), which, if you will work out, giving to it a little time each day, will put you on the road to perfect and permanent health. At the end of thirty days we mail you the Second Degree (for Receptivity); in thirty days more the Third Degree (Attractiveness; or, Personal Magnetism), and in thirty days more the Fourth or final Degree, which prepares you for full Realization. It takes four months to work through the four degrees, and you are then in a far more healthy, receptive and attractive condition than you ever thought of being here on the earth-plane of existence. Some will develop the most perfect clairvoyant and clairaudient powers, which are always helpful to success; all will be more

successful than they ever thought possible. Now, at the end of four months is the *real* beginning of *real* and *permanent* success.

At the end of four months all of your Psychic-Mental powers will have been developed to a most wonderful degree, and new doors will open to you for success, and Life will be beautiful.

Read this department each month, which will print about success, the growth of THE MYSTIC SUCCESS CLUB, special success and achievements of individual members, etc.

In conclusion, remember *you* become a life-member of THE MYSTIC SUCCESS CLUB, and will receive our daily vibrations that we send out in the Silence, upon becoming a subscriber for one year, at one dollar, to THE MAGAZINE OF MYSTERIES, and securing three more subscriptions from three friends, at one dollar each. If you are already a subscriber, then send three subscribers, with three dollars; if not, then send three subscribers and your own subscription, with four dollars. We will immediately enter your name as a Life Member on our books and send you one degree each month. There are no further dues, assessments or payments to be made.

Come, beloved—we speak to *you* in love, sincerity and earnestness—join hands with us for life, and help us spread the glad song of hope, health, courage, optimism and success to the whole world.

This is the golden opportunity of your life. If you doubt it, go into the Silence and ask the God within the soul about it.

Read this over thoughtfully and ask yourself about it.

THE MYSTIC SUCCESS CLUB is organized and founded by men and women who have realized tremendous success, and it will be in a prosperous and forceful condition as long as there is one discouraged soul on this planet.

A great Mystic Adept, who has realized all that is successful, will have encouraging and hopeful words printed here in this department each month.

Each member of this Club becomes a determined and purposeful conqueror of discordant and adverse conditions of Life, *now* and *here*.

In a while, each member assists others to rise and realize fullness and wholeness of Life.

It is a grand union of eternal souls for self-expansion and all-expansion—for Growth, Progress, Enthusiasm and Optimism.

We bring out in *you*, beloved, all the resources of your soul, heart and mind.

We fit *you* for the highest and noblest service—the highest and noblest success.

No power can ever take away from you what we give.

We help you to make your Life, *now* and *here*, larger, broader and grander in every way.

Read, each month, about THE MYSTIC SUCCESS CLUB.

With love, peace and good will to *all* beings in the universe, we are, always for grand success,

THE MYSTIC SUCCESS CLUB.

CARE OF MAGAZINE OF MYSTERIES.

22 North William Street, New York City, U. S. A.

N. B.—We desire members from all parts of this great and blessed planet.

Brother J. W. Rumner, D.M., of Evansville, Ind., sends us a letter that psychometrically vibrates with love. Among other things he says: "I have been so much benefited by my membership in the Club. I think it is a grand thing, indeed; I am having better success." Yes, beloved, you will succeed as you really love the ALL, and work merrily and cheerfully with an idea that your work is necessary for the good of the ALL. This is the way to dignify work.

A warm union of love fills and thrills all members of this Club, and everything which has been vague and dark becomes comprehensible. In a little while amazing opportunities for success open before the member. What wonderful blessings are ours when we can see! What joy and bliss there are in freedom! How the mysteries are explained! It is heaven *HERE* and *now*!

Sister Martha E. Short, of Morristown, N. J., writes: "I inclose you my Second Degree; I am beginning to receive great good from The Mystic Success Club."

We receive only words of praise and blessings from our members. In such a large membership as we now have it would be supposed that we could not reach and please all. But the consensus of opinion of our members can be summed up in a few words that we have selected from a large bundle of letters, viz., "What you do is beautiful and helpful; you teach us *right action*; the Power of Spirit is amazing."

Right action ever tends to success. The Ancient teachings of THE MYSTIC SUCCESS CLUB lead its members to right action. We turn, in a simple mystic way, the whole current of your being, and in a while the limitless powers of the universe serve you.

Brother Wixom, of 10 Wall street, New York City, says: "Dear Mystic Success Club—Your Second Degree was received several days ago. I herewith return record. I believe I have conscientiously followed instructions, and I wish to say it has been the happiest, pleasantest, freest from vexation and most successful month I have spent in a long time. I dearly love THE MAGAZINE OF MYSTERIES, and through its influence I hope to reach a higher and more successful plane of existence, and benefit not only myself, but my loved ones and my fellow-men." And so you will, beloved. No loyal, earnest or conscientious member of this Club can fail to attain to success. Success is all around us; if we fail, it is our own fault.

THE MYSTIC SUCCESS CLUB in a simple, comprehensive and positive way lifts its members on the highest planes of thought and action, and helps them to rescue themselves from the mire of dependency—from failure.

We find a number of persons prefer sending us \$3 for three subscriptions to be sent free to friends or public institutions, and thus earn the privilege of being enrolled as a life member of the Club. While we prefer all members to secure three subscriptions from friends or acquaintances, we have concluded to accept yearly subscriptions that may be given as presents to persons whom you may think need such a cheering and uplifting magazine to smooth their path of life for one year. No doubt you can select three persons who would be glad to receive the Magazine for one year as a present from you, who would be thus reminded of your interest in their welfare each month for one year. So, if you will send your own subscription for one year and the names of three persons whom you desire it sent to for one year, together with \$4 to pay for same, we will be pleased to enter you as a life member and forward the Four Degrees. You can do good by sending copies to the reading-rooms of some home for aged people, some society, club or public hospital, or other similar institution. Many of our regular subscribers often send us subscriptions for homes and institutions of this nature or to some poor "shut-in" invalid or cripple. Your own soul will tell you what to do in the matter. In no way will we receive mere money for a life membership in this Club.

Brother Ish, of 6941 Normal avenue, Chicago, writes: "I feel that there has been a gain physically; I am feeling better; more composed mentally. At times I feel sensations and the presence of influences which seem to come from the Unseen." Beloved, you are feeling our vibrations and those of the Unseen. Be patient. Our special treatments that the Mystic Adepts in Healing give members are being felt by you. Your guardian Angel is also reaching and helping you with mighty Unseen Forces. Understand in the Second Degree you begin to develop Receptivity; in some persons it is very marked, in others hardly perceptible, depending upon how much love you can put in your soul.

Sister Knight, Box 112, Benzonia, Mich., writes: "My health was very poor when I began taking the First Degree, but I have been gradually improving in health as I worked the degree; my weight is increased, which was much needed, and I feel much better in every way. My hope is aroused; I am becoming quite hopeful. I am going to get out

of the debris, as it were, for I have been buried so long." Beloved, we will give you special treatment. The Mystics will help you, as it is their only joy to help humanity. As a matter of truth none of us knows what real joy is until we begin to love on the universal plane, and begin to help our brothers—all humanity. We pray for all our members daily. Not an hour in the day passes but what some Elder Brother in this Club is sending forth healing and soothing vibrations to you and to the ALL. And right here, we ask each member of this Club to pray for its members and the general success of the Club, at such hour when the Spirit moves you to do so.

TO MANY INQUIRERS: The Mystic Success Club is in no way connected with any so-called religion or any so-called religious denomination. It gladly welcomes to membership and fellowship brothers of all religions, no religions, all nations. We are all children of one God. We teach universal love, tolerance, charity, progress and prosperity. Our religion is love of God and all His children, love for this world while we are here, and love and admiration for the countless other beautiful worlds and spheres comprising His universe. We teach the Brotherhood of Man and the Fatherhood of God, the All-Father-Mother. But our main aim is to inspire and awaken souls so that they may be healthy, strong, vital, progressive and prosperous here and now. These are only "hard times of oppression" to those who are asleep spiritually, mentally and physically.

Brother Blachly, of Custer City, So. Dak., writes us in holy love. He says: "Dear Beloved Brothers of The Mystic Success Club: I have not language strong enough to express my earnest delight and love to be connected with the God-loving brothers. I, after so short a time, feel more encouraged. Each day from the first day I received the First Degree I have felt your vibrations. I desire to be successful in the healing art, to develop clairvoyance and clairaudience, that I may use these powers for the good of humanity; my aspiration is to help redeem all discouraged souls." A great many professional healers are members of this Club. The Four Degrees will help you more in your blessed work of soothing the distressed and smoothing the path of your fellow-men than anything we know of, and we are familiar with all known mental and psychic methods of healing. God bless you and your work, brother.

Sister Clara Shaw, of Evart, Mich., is a soul filled with Universal love. In a long letter filled with love vibrations, among other things she says: "I know for myself that the work you are doing is the grandest, most comprehensive and far reaching yet undertaken, and I know that it was meant that I should have a share in it. The way in which I have been led by the Spirit, the experiences which have come to me, have all led up to this, the crowning work. My prayer for you and the Brotherhood is on my lips daily, and in my heart ever." With hundreds of such great souls in our Band, and the daily additions of many more will make this Club one of the mightiest organizations on this blessed planet to uplift mankind. May we all never cease to work for the glory of the All-Father Mother, and our fellow-beings.

Sister Smith, 160 Miller street, Syracuse, N. Y., is a blessed soul far on the eternal Path that leads to Freedom. Her letter, like all we receive, is filled with vibrations of Universal Love. The following extracts from this blessed soul's heart speak for themselves: "I am now working out the Second Degree with the help of the blessed Angels and Mystic Adepts. I have been a very busy woman attending to all my household duties every day with wonderful help from unseen forces. I am astonished many times at the quiet and calm of my mind and body, and the daily strength given me to do all my duties is a great blessing; and the way the peace and the love of God manifest in me is truly glorious. What a grand and glorious work this is that you are giving out to those who aspire to learn the 'Way.' I can never be thankful enough for this blessing of being a member of this blessed Club. 'And greater works than these shall ye do.' My heart is surely filled with love for ALL. More and more the Light of Truth is dawning upon me: God bless The Mystic Success Club and its founders and promoters." And so do all of our members feel toward this work of lifting men and women out of the mire of disease, doubt, fear and failure.

Henry Wood says: "We are living in an eternal fountain of strength, and yet are weak; we are encompassed with good, and yet behold evil; health is infinite supply, and still we groan with pain and disease; order and symmetry are ours, but we are filled with discord and confusion; and all because we abide in the seen and transitory."

ALL NERVOUS ILLS, FRETTING AND WORRYING, ARE EASILY, QUICKLY AND PERMANENTLY CURED BY FOLLOWING THE ANCIENT MYSTIC RULES LAID DOWN IN THE FIRST DEGREE.

ABOUT THE MYSTIC SUCCESS CLUB

Continued from page 95

ALL MEMBERS WHO ASK FOR SPECIAL PRAYERS AND ABSENT TREATMENTS BY OUR MYSTIC HEALERS FOR SPECIFIC TROUBLES ARE HELPED. OF COURSE, WE EXPECT YOU, TOO, TO KEEP AT THE SIMPLE, EASY AND COMPREHENSIVE WORK WE GIVE YOU TO DO IN THE FOUR DEGREES.

Sister M. C. Davis, Charleston, Ill., at completion of her Second Degree work, writes: "Let me thank you for all the good you have done me. I am looking forward to a bright and happy future, and will pray for The Mystic Success Club always." This is a sample of many letters we receive daily. If space permitted we could print hundreds of letters like this.

Sister Anna Bostler, Burlington, Iowa, writes: "To-day I finished working out the Second Degree. It has been a month of joy thinking these blessed thoughts and trying to live them. I was a little discouraged at times, but special help and strength from the Unseen came at such times, and I feel I have advanced a step. Please accept my love, thanks and gratitude." There is always a Present Help for all; our Four Degrees help its members to feel, recognize and realize this ever Present Help; in a while members become at-one with Providence, and begin to possess All good.

Brother J. H. Ryan, Redding, Cal., in a letter to us clearly shows the power of Prayer and Mystic Distant Treatments. To the Mystic Adept distance makes no difference. Spirit is omnipresent, and our relation to Spirit is the same as beads are to a string: we are all of us like many beads on one string—we are all practically one, though appearing as many. The following is an exact copy of our beloved brother's letter: "DEAR MYSTIC No. 7: SOME DAYS AGO I WROTE YOU, AS ADVISED TO DO, IN THE FIRST DEGREE OF THE MYSTIC SUCCESS CLUB, FOR RELIEF FROM A RECURRING ATTACK OF AN OLD COMPLAINT, BY YOUR SPECIAL INTERCESSION. I WISH NOW TO TENDER TO YOU MY HEARTFELT THANKS FOR THE EFFICACY OF THAT INTERVENTION. I AM AGAIN ABLE TO WORK, AND SINCERELY HOPE AND PRAY THAT THIS MAY BE THE END OF ALL CONSCIOUSNESS OF PHYSICAL INFIRMITY. MAY GOD SPEED THE MAGAZINE OF MYSTERIES AND THE MYSTIC SUCCESS CLUB." Oh, if the sick, and weak, and discouraged, were not so sceptical and could only realize what this Magazine and our Club really are and what we are doing, how much suffering, grief and sorrow could be eliminated from the world. No one has any conception of the great souls in and back of all our work.

Sister B. H. Tyrrel, 117 Bergen street, Brooklyn, N. Y., writes: "I have just finished the First Degree, and I cannot express the great benefit I have derived from it, especially in mind. I also derive great consolation from reading THE MAGAZINE OF MYSTERIES. My hearing has improved, and at times the noise in my ear is almost gone; I believe it will be cured. My memory is improving also." There are no incurable diseases, only as the mind of the sufferer and his or her friends make pictures that the disease is incurable. This is all fully explained in the Four Degrees of The Mystic Success Club.

Sister Pauline E. Foote Noble, Battle Creek, Mich., sends us a letter filled with the vibrations of Universal Love. She says: "Dear Mystic Success Club, I have filled out the blank for Second Degree of our wonderful and helpful Club. It is quite impossible for me to express to you on paper or by this silent medium the good it has done me. It helps me through my work; it has given me sweet sleep, which for many years I have been deprived of. I wish each member health and happiness with God's blessing." It is remarkable how many persons there are who pass sleepless nights. In the work of the First Degree of this Club there is a sure and permanent cure for Insomnia and all nervous complaints.

Brother John L. Byrd, Wiggins, Miss., writes: "By trusting in God and the Mystics I have been cured of my disease. Oh, there is such bliss to live in the vibrations of you dear Mystics."

Sister Della V. Hornbrake, Washington, Pa., writes: "I consider it a great honor and privilege to be a member of The Mystic Success Club. It is a great help to me; I am fired with nobler aspirations and desires; I see life in a different light; I am highly delighted in the way I receive help from the Club. I look upon the Club as my tower of strength, and am profoundly grateful for your unseen but felt assistance. Words cannot tell how happy I am." Right here we wish it understood that this Club is merely a channel or medium through which the ALL GOOD works; that all honor and all praise for

any help must be given to God and the Angels, and not to the Club or to the Mystics; that the ETERNAL GOOD, through us, gives you, beloved, a few simple rules for attaining to joy, bliss and material success; that the Club is merely a means to a blessed consummation. Whole (holy) men are Mystics merely because they desire no personal worshippers or followers—their only desire is that men may know and realize God within their own souls. So, beloved, we know how (only by the Spirit) in the simple ancient way, to awake the sleeping soul and bring the mind into oneness with Divine Mind—Providence.

Brother James M. Larrabee, Judge of the Municipal Court, Gardiner, Me., writes: "Beloved: I have completed the work of the thirty days assigned for the Second Degree of The Mystic Success Club, and herewith submit my report for the same. I feel conscious of growth and development, in Love, Light, Knowledge and Truth, and am ready and desirous to enter upon the work of the Third Degree—Personal Magnetism. I can truly say that I have received new Light, new Hope and new Courage since I began the work of The Mystic Success Club." Many men and women of prominence belong to this Club, and we are in hopes that some of these distinguished persons will see how a word from them for print about our helpfulness will carry much weight with suffering persons who have doubts. We thank Judge Larrabee for his good words. We never directly or indirectly urge anyone to write us. All these experiences we print here are unsolicited, and these are only a few of many.

THE MYSTICS WRITE FEW LETTERS. ALWAYS REMEMBER, ANY REQUEST OF YOURS FOR PRAYER OR SPECIAL TREATMENT WILL BE SACREDLY AND CONSCIENTIOUSLY ATTENDED TO.

Sister Anna J. Morris, Dathan, Ala., writes: "I am well pleased with what the Club is doing for me; it strengthens my hopes to know I have brothers and sisters who are banded together to help a diseased sister." Yes, beloved, we are interested in you and all. In your case we see you are progressing. The Fourth Degree will do much for you.

Sister C. W. Slausen, Muskegon, Mich., sends us a letter vibrating with much love. She says among other things: "I feel so thankful to God and the dear Club that I am one of its members. I also want to say I take great comfort in reading THE MAGAZINE OF MYSTERIES; it is so inspiring and restful; it fills me with intense joy at times, when your vibrations are felt. At such times I can rejoice to the All-Father-Mother for such glorious readings. When I took the Second Degree I felt the warm soothing magnetism that it carried. May God and the blessed Angels help us as a united body of brothers and sisters who are seeking the Most High, and may we become helpful and forceful for the good of humanity."

The Mystic Success Club is opening wide the doors to the New Life to many men and women in all parts of the world who heretofore have lived a narrow life—lived in ruts, limitations, disease, poverty and general failure.

The most enduring kind of success to acquire is that success which will make you permanently healthy, peaceful, progressive, prosperous and a noble child of God.

This Club is growing at a tremendous rate, and will soon number its members by the many thousands.

Our mail is very large, and we select a few letters each month and comment on them in these columns, as many persons ask the same questions.

For instance, a large number of persons write: "Can I join The Mystic Success Club, when I already belong to a Success Club?" Certainly, and with great advantage; our plan in no way interferes with or antagonizes any other good plan of life. A membership in our Club makes your mind all-comprehensive to the All Good in the ALL. We open and train the mind for the highest and noblest service and prepare you to realize the highest and noblest success. So, beloved souls, come and join this great and mighty society, no matter what may be your nationality, your religion, or whether you belong to one or many other clubs or organizations—you are sure to get a psychic-mental uplift that will lead you on to a full realization of your hopes and ideals.

Sister Angie L. Lowell, Marinette, Wis., writes: "Oh, what Light, Joy and Calmness have come into my life since joining this blessed Success Club. I realize your sweet vibrations daily, and I am seeing God in all life, whether plant, blades of grass, flowers, trees, animals or ourselves. Oh, it is truly blessed to fully realize this great truth. May God bless and strengthen our dear Club. In God is our only strength. I write in Christian love." And, beloved, your prayers will be answered. Great numbers are praying for this Club. We know the mighty power of prayer, especially when it is directed for the good of the Whole. Christians, Jews, Buddhists and Universal Lovers are members of this Club and pray for its success. All men are our brothers and are welcome to fellowship with us.

Sister E. S. Case, of Hutchinson, Minn., in sending in three new subscribers and becoming a life member of the Club, says: "Your Magazine is invaluable. I feel that it is a great privilege to become a member of the Success Club. I do not want to be left behind in the world's work. You are doing a wonderful work in cheering and encouraging poor discouraged humanity." What blessed words!—"I do not want to be left behind in the world's work." What if we all felt down in our souls of souls that way? We would have heaven here and now.

Brother Archie Fick, of Langton, Ont., Canada, in a long letter praising and commending the work of the Club among other things, says: "I have just finished my First Degree, and can say I feel much better in health than I have for a long time; I feel like myself again; it has been a blessed help to me. I can do my work now with more ease. I belonged to a Health and Success Circle once; but I can truthfully say that I have had more help from this Club in one month than I did from the other during a long period of membership. Yet all clubs of this nature do good. May the all and ever Blessed One ever help the organizers of this blessed Mystic Success Club." It is the many letters of this nature that we receive that clearly tells the story of our work.

Sister Bettie Simonds, 73 North Broadway, Lexington, Ky., in several months' membership has changed from a worrying pessimist to a cheerful optimist. She writes: "As I come in rapport with the vibrations of the congenial, sympathetic souls of this Club I have the most beautiful spiritual exaltation—so beautiful, so spiritual that all possibilities of care or worry are eliminated from the entire day. I used to be a chronic worrier, but since joining The Mystic Success Club, have swung to the opposite and am now a most cheerful optimist." What a blessing it is to be free from care and worry. It is then we are strong for doing and having. Success and Failure are either the effect of optimism or pessimism. Andrew Carnegie was always a cheerful optimist, and to-day the press of the world often refer to him as the "King of Optimists." What a splendid title!

Brother George Coombs, 517 Howe avenue, East St. Louis, Ill., is an earnest member filled with the Spirit. He writes: "I inclose my daily record of the Second Degree, and wish to say I thank all the brothers for the good I have received from this Club so far. I cannot help thanking Almighty God for the great help I have received from this Club." Letters like this speak volumes. We have many such blessed communications, and as the Club is growing at a tremendous rate we will soon have many thousands of them. We ask all members to write us fully and without reserve or any exaggeration about their experiences as members of our Club.

Brother F. E. Siddall, 1314 M street, N. W., Washington, D. C., says: "Dear Brothers and Sisters: I am more than delighted to be a member of your Club. I have worked the First Degree, and feel that I have been wonderfully benefited—both spiritually and physically. The First Degree came to me when I was very much depressed, and like a gleam of sunshine, it cleared away the shadows. I have done the work as suggested the very best I knew how, and find I can help myself for I have learned how. The Vibrations are very soothing and quieting to mind and body. I feel very grateful to all members of the Success Club for their generous assistance, also, for the blessed privilege of being one of you. I love the Club for the good work it has done for me. I will do what I can for THE MAGAZINE OF MYSTERIES in the way of subscribers. I enjoy the Magazine very much. God bless you all." It is pleasing to receive great numbers of letters like this. All expressions of good will are always potential for good. The more subscribers, the better will be the Magazine and the more power we will have to help humanity to look on the bright or true side of life. This Club and the Magazine are doing a great and lasting work.

Sister Viola G. Fawcett, Whittier, Cal., in coming into life membership with us, writes: "The New Thought has worked great blessings for me. I want more light and power for good; I am lacking magnetism, and I want more power to heal. I find your Magazine of much help to me. I send you vibrations of harmony and love." Many healers are joining our Club, and each member of this kind gives the Club more force and power to help others. The Third Degree gives the Ancient Mystic Secret of Magnetism—attraction. There is great success for a magnetic person.

Brother Fred M. Smith, Mohawk, Ont., Can., says, after completing his work in the First Degree: "I am a great deal better man. I love everyone; I have no hate, jealous or envious feelings." Beloved brother, with Universal Love continually in your soul, heart and mind, your success in a while will be great.

Modern Philanthropy

OUT of the great heart of the twentieth century come many plans for the betterment of humanity, even while we are confronting the evils arising from strikes and the illegal boycott. The world is growing better in spite of these uncalculated conflicts, and the milk of human kindness is flowing more freely in the years of this new century than it ever did before in the history of modern civilization.

Among the most commendable of charities is New York's happy thought of giving to the poor little children of the slums and tenements a taste of the charms of nature and the delights of melody in the shape of free roof gardens with band concerts, where they can resort every evening of the week, except Sunday, and, lifted far above the sad and degenerating life of the slums, they can hold their high carnival of innocent pleasure and drink in the beauty of the flowers, breathe the pure air, and, under the shining stars, romp and shout and sing to their heart's delight.

Twenty-five thousand dollars has already been appropriated for this beautiful work of philanthropy, and the gardens are being located upon the roofs of the city's school-houses, far above the squalor and the woe of the tenement region. Here is a brief picture, clipped from a New York paper, of the scenes that transpire night after night as the garden doors are thrown open for the admission of these poor little human waifs:

"At 7.30 the doors were thrown wide, but long before that hour the eager boys and girls began to assemble. If you kept your eyes on the ground you could see that not a few of those little grimy feet had rags tied around them, telling of cuts from the stone and glass and what-not of the mean streets. Nowhere else did such a remarkable throng ever wait to get into a roof garden. Two policemen tried to keep them in line. As well might they

have tried to keep chickens in line. By dint of much lung power and wrathful feints with their night sticks, they formed them for a time into the semblance of a row; but one end or the other was always breaking up, and the joke was on the big bluecoats.

"Some of the girls played little mothers, and lugged babies only a trifle smaller than themselves. Others carried bottles of water or bits of bread, for on the roof refreshment of any kind is yet to be thought of and provided. When the municipal office of restoration to the workers is borne a step further free ice-cream and cake may be served. Here and there in the prattling company was a pair of mites keeping tight hold of hands, just as mother told them to. There was a bearded father with a sick baby in his arms. The children eyed him and looked their pity, for they knew that a boy with a beard and a baby of his own was too old to be let in. But the sentinels at the door shared the little ones' pity, and let him pass when the inrush began.

"It was a hot scamper up the staircase, every one making some gift to the vocal hubbub. The little mothers with their baby burdens were outstripped in the race. With each flight attained the air grew closer. At length a cooler breath fanned their faces, and they saw before them a picture of starry sky framed in the woodwork of a wide door. Pell-mell they piled into the picture and out upon the broad esplanade of the roof, where a breeze was playing, and a brass band as well. About the music stand chairs were placed, roped in from the promenade. Only a few made for the seats. Most of them, as soon as their feet touched the tile pavement of the roof, joined in singing the popular song that the band gave forth. It was a mighty chorus of shrill voices.

"When they are all in motion it is one of the sights of civilization. Twelve hundred sprites of the slums swirling, skipping, hopping, leaping, doing

anything but stand still! It was a wind-tossed chaparral of bare arms and legs abloom with flowery colors."

Such a picture must stir the heart of every lover of his kind. It must be a pathetic picture, and yet one not without some beams of hope for the future, for experience has proven the truth of the claim that "make a child always innocently happy and you make him good."

There is no better way of mitigating the evils of slum life in a great city than this. Six evenings every week of free, unalloyed happiness given to the child. Six evenings of fragrance and beauty, the charm of varied color about him, with the delights of melody and song, and overhead the glory of the stars, while far below him are all the jarring discords of the street, its stress of want and poverty, but all are excluded from his sight and hearing during these happy hours, and he may be as glad as the child of luxury. How the soul must grow in hours like these and the wings of hope and higher purpose grow stronger! It is like a new sun set in the gloomy heavens of these children, and the future only can unfold all the blessings that it will bring to these poor offspring of want and poverty.

The practical philanthropy of the age is constantly finding new channels of endeavor out of which shall spring unnumbered blessings and increased benefits to the race. Do not let us talk of "the good old days," for those of this opening century are the best that the world has ever seen.

We change the world into Heaven by seeing it from the better side of ourselves. It is from the better side of ourselves that we see the better side of others. Peace comes, the reconciliation of all things, from the hour we recognize this fact. There can be nothing but peace with thought projected from the high place in the brain where only conceptions of good can emanate.—*Freedom*.

★ ★ A Grain of Sand ★ ★

BY CARL VON DEHRMANN, IN CHRISTIAN HERALD

- DOST deem this sphere on which we ride
For man alone God did provide
And that he wrought for none beside?
2. Consider well earth's countless host
Of other tenants ere you boast
That God for puny man cares most.
3. All things on this terraqueous ball
That walk or fly or swim or crawl,
These are God's tenants, one and all.
4. Man thinks earth is of wondrous size;
For man alone through space it flies;
To God it may seem otherwise.
5. When next you walk the ocean strand,
Take up a single grain of sand,
And place upon your open hand.
6. Consider then the coast line vast,
Where, in the aeons of the past,
Great heaps of sand were upward cast.
7. How does this tiny grain compare
With all the grains thus gathered there?
Compute the number if you dare.
8. Look out upon the starry night;
Observe the myriad points of light,
Each one a sun, than ours more bright.
9. And if you would still further go,
And more of God's creation know,
The telescope will help to show.
10. Millions on millions, each a sun;
Round each in ordered courses run,
Planets and moons, full many a one.
11. But, reaching vision's outmost pale,
Where mightiest glasses sadly fail,
The camera takes up the tale.
12. And further on creation's way,
Permits the mind of man to stray,
Evolving shadows dim and gray.
13. Nor deem you that creative might
Has ceased, because the lessening light
No longer serves your feeble sight.
14. Think not the myriad worlds you see
All of creation that can be—
'Tis but a nook is shown to thee.
15. Thus, in Jehovah's open hand
This wondrous earth of sea and land
May seem to Him a grain of sand.

The Thought-Body

By J. H. Brown, in Mind

EACH morning we take up the physical body. Each night we lay it down. At death we remove from it permanently. During the day we carry it around, use it, receive impressions, and give expression through it. During the night it lies on a couch, unconscious as a tree, temporarily forsaken and forgotten by its tenant. "They are still connected," says Prentice Mulford, "by the fine unseen current of life known in the Bible as the 'silver thread.'" When the lifeless body lies on its bier we realize that it was not this "thing of clay" that spoke and moved and smiled and thought and heard and saw. That which laughed and conversed, soared and sank on the wings of thought, and used sight and hearing and touch and taste and smell, is obviously no longer present. What, then, was the cause of the life that has departed? Whence came this wondrous manifestation of clay endowed with the softness and beauty and consistency of human flesh? Whence the power of motion, which gave these arms and hands and fingers their nimbleness and skill, these feet their swiftness, these blind eyes their light, these dull ears their keenness? Whence the wonderful sentience manifested through this form and now departed from it forever: the exquisite, the thrilling sentience of touch and taste and smell? The answer is, There was a body within this body. This abandoned tenement had a tenant. It was not the man. It is a shell used, a mask he wore, a temporary correspondence and medium of expression on the plane of sense.

This mask, then, imperfectly expressed, partially disguised, and in a degree concealed, the man. Without it he could not appear. It is his medium of growth, his instrument of development, his placenta. But he is a finer body, a spirit, a thought-

body, within this mold of clay. It is the thought-body that gives the clay its flesh consistency. The thought-body manifests itself through the clay in the sense of touch. The thought-body glows in the sense of touch that animates the physical form. It is through the spirit, the thought-body, complete in all its parts, senses, organs, and members, that life is communicated to the material form. As its body-life makes the general sense of touch of the physical body, so its eyes make the eyes of the physical body, its hearing the hearing of the physical body, its taste and smell the taste and smell of the physical body. It is the Self, functioning through a suitable organ, to which it imparts substance, color, form, senses, organs, and members on the plane of sense.

This body leaves the form at night and returns to it in the morning. It leaves the form at death and returns to it no more. It uses its senses on the physical plane with conscious power, because they have been trained through infancy, adolescence, and maturity. But these senses are also for use on the spiritual plane—the thought-plane—to which even now they belong, and for which they are preparing. On the spiritual plane, when fully developed, before death or after, they will function with all the swiftness and the power of thought. All the senses will have powers similar to those already revealed in the senses of sight and hearing, and known as clairvoyance and clairaudience.

Can we form any adequate conception of this body within the body—of this Self that shines through the apparent self, through the "statue of clay," and informs it with life? To present it with vividness and reality, we must try to realize it in its parts. It is that which gives light and color to the eye. It is that which gives form and color and function to all the organs and members of the body. It is red in the lips, soft in the flesh, firm in muscle

and gristle, firmer in bones and teeth. It shapes the brain and nervous system and sends its electric messages to and fro along them. It is the form that holds the heart in form—the lungs, stomach, liver, kidneys, and bowels. It is the formative reality, the shaping life, of all these organs. It plays among them, holding them in place and ruling their economy.

The soul is the thought-body. It is not impalpable mist or vacuous non-entity, according to the current non-conception. It is the substance of substances, ethereal as the light of the eye, substantial as the tibia.

Do we yet apprehend this marvel? Do we realize this divine reality? This soul is the body, and this body is the soul. This soul of the body exists before it has been perceived in consciousness, but until it has been perceived in consciousness it does not exist for us. The day of its conception, of its acceptance as a fact in consciousness, is the day of its birth. This consciousness is like an infant, and through the period of infancy it requires careful nursing. It passes through the semi-conscious period analogous to childhood, tardily or swiftly, according to its inherent nature. Only when arrived at perfect self-consciousness is it fully grown. When the man perfectly realizes that his living soul, his thought-body, the body of his clay form, is his real Self, then has he attained spiritual self-consciousness. "First the natural and afterward the spiritual."

The physical body is a representation, a model in matter, of the thought-body. The thought-body imparts substance, form, color, light, life. It lifts its physical arm by means of the inner arm. It carries the physical body about, being simply clothed therewith. It is life and love and thought. It has all potencies. "It is the spirit that quickeneth; the flesh mattereth nothing."

Brotherhood

THE crest and crowning of all good,
Life's final star, is BROTHERHOOD;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.
Come, clear the way, then, clear the way;
Blind creeds and kings have had their day;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again,
To this Event the ages ran;
Make way for Brotherhood—make way for MAN.
—Edwin Markham.

All beings are everlasting spirits in the great Everlasting Cycle of Being. "In the great everlasting cycle of creation the primal energy which God first involved into the lowest, most general, and indeterminate conditions, is, at length, through a series of grand steps, gathered, organized, individuated, and evolved into 'sons of God,' in which form the return is made to the 'Father's House.'" You, beloved, are an eternal child of the eternal All-Father-Mother who went forth on a blessed mission of service and work, needed on this planet, and are now returning to the "Father's House."

The religion of creed, dogma, ritual and ordinance has its seat in the intellectual realm, although in the proportion that it is pure and internal it survives the transition. From the altitude of the spiritual Mount, immortality is not a theory but a known fact. There is a distinct perception that continued existence and unfoldment are not dependent upon the continuance of the material base when it has been outgrown.
—Henry Wood.

Any religion based upon the supernatural must change its basic principles, and come into the natural and scientific thought of this new and great age, if it would not perish.

The crowning attainment of man is when he reaches oneness with the ALL.

To the extent that we live in spirit, to that extent we are free from bondage; and to the extent that we live in the senses and are blinded by materialism, to that extent we must drudge and slave. Don't hold the illusion that some worldly rich men are not abject slaves.

Says Paul: "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Human language is powerless to express the beauty and grandeur of life when we come into oneness with the ALL. "A new but real universe is unveiled" when we live with God and the Angels. And this is possible here and now, if we but go into the Silence and look to the ever-present God within our own souls for all Light—and listen.

Our woes and miseries, disease, poverty and drudgery, come through our identifying the ego with the body and the carnal mind; in believing we are bodies with spirits instead of knowing we are eternal spirits with bodies.

Speak the Good Word

It isn't the thinking how grateful we are
For the kindness of friends come to bless
Our sorrow or loss

'Neath the weight of the cross;
It is telling our gratefulness.

It isn't the love that they have in their hearts,
And neglect or forget to reveal,
That brightens the lives
Of husbands and wives;

It is telling the love that they feel.

It isn't the thinking of good to mankind
That comes as a cooling drink
To the famishing ones

Of Earth's daughters and sons;
It is telling the good that we think.

It isn't the music, asleep in the strings
Of the lute, that entrances the ear,
And brings to the breast
The spirit of rest;

It is only the music we hear.

It isn't the lilies we hide from the world,
Nor the roses we keep as our own,
That are strewn at our feet

By the angels we meet
On our way to the Great White Throne.

It isn't the silence of hope unexpressed
That heartens and strengthens the weak
To triumph through strife
For the great things of life;

It's the words of good cheer that we speak.
—William J. Lampton.

THE UNIVERSAL BROTHERHOOD OF ANCIENT MYSTIC ADEPTS

By Brother No. 1

IN response to a request from the Editor of THE MAGAZINE OF MYSTERIES to our Universal Order of Ancient Mystic Adepts as to how to attain membership in our order and the benefits of our teachings, we would say that any aspiring soul who has an earnest, intense desire to get into our vibrations, where there are spiritual unfoldment, health, wealth, eternal joy, peace and happiness, should address a letter to BROTHER NO. 1 OF THE BROTHERHOOD OF ANCIENT MYSTIC ADEPTS, care of THE NEW YORK MAGAZINE OF MYSTERIES, 22 North William Street, New York City.

"Henceforth I call you not servants but friends," said the Master. Do you realize, Brothers, what a promotion this means? It was placing the disciples on the same platform with Himself, for, although Jesus through all His ministry both spoke and lived as a servant of mankind, He was, in the highest sense, the friend also; not the friend of a few, but to all. In this equality, this recognition of the best in each one, lay the secret of His power of bringing out the best.

We can never do for another the highest service until we recognize them capable of appreciating the highest.

Some years ago I took a long voyage. On board I made the acquaintance, among others, of a sailor who was looked upon with distrust and shunned by almost every person on the ship. He was a most repellant personality. He had a face and head more like a brute than a man. The features and the expression might be compared to a mixture of baboon and bulldog, and anyone judging from appearances would say that there was absolutely no chance for any expression of divinity in that man's nature. His character corresponded to his appearance, so far as one could judge from a casual observance. It was whispered that he had served twenty years in prison, and that at different times he had committed the supreme crime of murder.

I resolved to make his acquaintance and, if possible, win his friendship, and on various occasions tried, with little or no success, to carry on a conversation. For a long time it seemed that it was useless, but one morning in the midst of a storm, when everybody was hurrying to and fro, making the ship ready to weather the gale, having had a long and terrible night of it, all the sailors were greatly exhausted, but this man in particular appealed to me. I managed, by using a little tact with the cook, to get a cup of coffee and bread and butter, which I took to him with my own hands, telling him to take it as it would refresh him.

He looked at me with perfect amazement, and at first paid no attention to my proffered service. It really seemed as though he did not believe that I meant anything. Finally, however, he took it, and this was the beginning of an acquaintance which made conversation not only possible, but, in many cases, very interesting.

I talked to him much about Brotherhood, for then, as now, my heart was full of a desire to make Brotherhood apparent among all men. I tried in the simplest manner to introduce the thought of the Light that lighteth every man that cometh into the world. He was so ignorant that it was almost impossible to convey the idea, and yet I saw that he had some glimmering of the meaning when I related the idea of light and love.

I spoke about his mother and her love, and somehow what I said seemed to touch him. I do not remember the words, but it was just this little touch of nature, and after I had spoken I saw such a strange expression come over his face, a working of the lips and a sound that seemed almost like that from an animal's throat. He put his long arms out and clasped me round the neck. For an instant, I wondered if he were going to squeeze me to death, as I had heard he had done to several others, but in another moment I saw tears trickling down his cheeks and I knew that at last I had touched the divine.

After that we had more conversation about the light within, and the end of our acquaintance was that that man had a new understanding of the light and love which connect God and man. He knew me as a brother and he trusted me. His life was wholly changed. From a seeming brute he became a man. It was the friendship, the recognition of equality or the possibility of bringing forth something higher, that made it possible for me to speak to him, and it is this same thing, dear Brothers, which will enable us to find the divine image and bring forth the divine likeness in even the most depraved among us.

This magic word "Brotherhood," when it is lived, when it is really put into friendship, as well as service, is the great revealer and worker of miracles.

Let us strive earnestly to attain to that plane of life where we can say to every one, "Henceforth I call you not servants but friends."

Yours in holy love,

H. A. K. I Δ

Science, evolution and true religion interpret, indorse and supplement each other, and are all indispensable in forming the great sphere of Truth. Each must contribute its part to produce a grand diapason of harmony.—Henry Wood.

He who dwelleth with the Spirit reacheth a supreme altitude.—A. Z.

Idealism and Optimism carry one to the Most High.

THOUGHT HELD BY THE SILENT BROTHERHOOD

Held Daily at 12 M.

"Thy words are as a light unto my path and a lamp unto my feet"

Held Daily at 9 P. M.

"I am not in the cloud of self-delusion. I stand free in the light and understanding of the Spirit"

There is so much that deceives us into thinking that we already know whatever is necessary and are sufficient to stand, that it is well for us, dear Brothers, to consider with all sincerity and earnestness the exact stage which we have reached.

The old simile of the fields harrowed and smoothed after the seed has been put in is often applicable to souls who, having accepted the seed of truth, feel, because they have done so, that all is well and there is nothing further to do but let it grow.

Right here comes the possibility of self-delusion—the delusion of thinking that all is done. Yet, as it is necessary to continue the cultivation of the field by harrowing, hoeing or digging around the roots, so it is necessary, in the cultivation of the spiritual seed, to uproot weeds or noxious plants which might otherwise choke out and smother the real plants.

To care for what people will say, to be hurt at criticism, to be discouraged when there are no apparent results, these are weeds. Pluck them out. What does it matter whether people understand or not? When you know that they do not understand, why care what they say? Your part is to keep quiet and silent, speak only to the Lord and assure yourself continually that your motive is to please God and not people. Thus will you keep the ground mellow by constant remembrance of the seed and the soil, which is your own mind.

It is not, dear Brothers, what you do outwardly, but what you feel and think inwardly, that counts, and that is why the text for the noon-day meditation will be most helpful. It is the truth words that will bring light and be as a lamp to your feet. It is the truth words, constantly held and spoken, will lift your consciousness above the care of what people will think or say. It is the truth words, also, that will break every veil of delusion. It is not alone the speaking of the words, but putting yourself into them, that brings the harvest.

Another hindrance in the spiritual life is the temptation to look at divine and spiritual truths in the fleshly way, thinking much of visions or ecstatic experiences which bring a sense of joy for the time being. Visions are good in their place, but they are not to be sought for the pleasure they bring, nor indulged in because they seem to make us forget the cares and troubles of the commonplace world.

The goal that we are all seeking, Brothers, is the goal of contentment; being content with whatever things we have, worshipping God at all times and in all places, and being able in everything to give thanks. This will bring us to the real holiness, which will, indeed, teach us the true humility which is undecieving and undecivable. We will be able to put our religion into even the common things without assumption or hypocrisy; so that, whether we go to the market, whether we sweep the floor, plow the field or keep books, we shall still be in the real convent of communion with God; shut away from the world, yet in the midst of the world; walking steadily and unweariedly toward the goal; yet always with the light upon the path.

Yours in Holy Love,

MYSTIC NO. 7.

Our Possibilities.

It is possible to overcome habitual indolence, it is certainly possible to rule outrageous and evil passions, and it is possible to cultivate kindness of heart and consideration for our fellow-creatures and the animals that serve us so faithfully and love us so well; it is possible, in short, for every man and every woman, every boy and every girl, so to repress, by habitual and unceasing self-control, every evil instinct—so to cherish and strengthen every higher aspiration—that his or her mind and soul should attain a perfection analogous to that of that loveliest of ideal (no, real) women limned by the perfect pencil of Wordsworth:

"And now I see, with eye serene,
The very pulse of the machine—
A being breathing thoughtful breath,
A traveler 'twixt life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort and command,
And yet a spirit, too, and bright
With something of an angel's light."

What you choose to grasp with your mind is the question; much more serious than how you handle it afterward. What does it matter how you build if you have bad bricks to build with, or how you reason, if the ideas with which you begin are foul or false? and in general all fatal, false reasoning proceeds from people's having some one false notion in their minds, with which they are resolved their reasoning will comply.

How calm the mind, how composed the affections, how serene the countenance, how melodious the voice, how sweet the sleep, how contentful the whole life is of him that neither deviseth mischief against others nor suspecteth any to be contrived against himself! And, contrariwise, how ungrateful and loathsome a thing it is to abide in a state of enmity, wrath, dissension, having the thoughts distracted with solicitous care, anxious suspicion, and envious regret!

Live one day at a time. That is about all you can do, anyway, even at your highest bent. Most of us live to-morrow and starve to-day. The easiest thing in the world to borrow is trouble. Most anyone has it to lend, and the fellow who lives to-morrow is always after it.

A Supreme Affection

THERE is no conceivable blessing that can come to a man or woman in this life, apart from the Christian faith, that is for a moment comparable to the companionship of the right mate. One thinks of this again as he remembers the touching devotion of the great preacher, Dr. Joseph Parker, to his wife. Seldom has there been a more perfect marriage than theirs. They were so perfectly one, that, as he used to say, in some moods he did not need to talk much with her. Some subtle sympathy made them share each other's thought, and, when she broke the silence, it was to answer the unspoken question in his mind. To see her about the house, to listen to the rustle of her dress, to hear the music of her voice in another room, was always a joy. And when she died Parker left his heart with her in her grave. He never was the same man in spirit after that, though his superb intellect remained undimmed to the last. It seems sometimes as if a supreme affection were not given to all, or at least, they fail to find the kindred soul who calls it forth. Too often, perhaps, the capacity for it is extirpated by playing at love. But when the supreme gift comes it is simply the one imperial blessing of life. And there is no choicer lot than any parent can wish for a child than to have the life of son or daughter lit up through all the ways of earthly life with the light of a supreme affection.—*The Watchman.*

Because prophets have been stoned in the past is no argument for stoning them now; because geniuses have been starvelings in days gone by is no reason we should starve them to-day; and as mental and affectional destitution are phases of starvation much harder to bear by sensitive natures than even the most trying physical privations, it is clearly the duty of all who desire to bless their generation to seek out ways and means for making the pathway of the world's gifted ones more flowery than of yore.—*W. J. Colville.*

The holy man is one in whom knowledge and wisdom dwell, and who does not dwell in any particular branch of knowledge; all religions are in him, but he is in no particular religion; he comprehends the All, and in no case is *partial*; his love is universal and all-pervading.

Leave the Dark and live in the Light.

A proof of love toward God is the keeping of His commandments.

Washing Day

THE clothesline is a rosary
Of household help and care;
Each little saint the mother loves
Is represented there.

And when across her garden plot
She walks with thoughtful heed,
I should not wonder if she told
Each garment for a bead;

For Celia's scarlet stockings hang
Beside Amelia's skirt,
And Bilbo's breeches, which of late
Were sadly smeared with dirt.

Yon kerchief small wiped bitter tears
For ill success at school;
This pinafore was torn in strife
'Twixt Fred and little Jule.

A stranger, passing, I salute
The household in its wear,
And smile to think how near of kin
Are love and toil and prayer.
—*Julia Ward Howe.*

True Prayer

THE disciples of Jesus, by actual touch and fellowship with the Christ nature, partook of the divine order and did the works of Christ. They became servants of humanity to enhance the good of human kind, and this is the power of the Christ mind; and we, by association with the Christ thoughts and by practising the good, the perfect and the noble, will grow up into Him in all things full of grace and truth.

Thus is the Christ embodied again. Thus is God made manifest in man. Thus is heaven wrested from the skies, and the kingdom, the power and the glory of God come on earth as the spiritual heritage of all who do the will of the Lord.

True prayer is divinely refreshing, and the only true prayer is spiritual communion, where the soul of man finds its at-onement with the soul of God. It is not that prayer which seeks the favor of God to grant some personal wish. The honest heart prays for wisdom and then seeks it by trying to act like God. The pure nature prays for peace and then practises it by remaining at peace with mankind. The noble heart prays for goodness and demonstrates its own prayer by being good. No prayer is effective until the petitioner makes the attempt to answer his own prayer rather than leaving the answer to God to perform in some mysterious manner. There is nothing mysterious in life. God is open to an open heart.

The Pharisee prayed for the vice of others while boasting of his own virtues. His prayer was an offense. Unless we bend every effort to put our prayers into practice they are vain repetitions such as the heathen use, and our words come from a heathen heart, although we may boast that we are children of a civilized age. It is not periods of time that make civilization, but purity of heart. It is not the fulfilling of prophecies that make the Christ, but the heart that is filled with the Christ love, gentleness and purity.

Our love and devotion to God should go deeper than mere words that flow from our lips. They should vitalize our whole natures, that we may be of service to man, for in serving man we serve God, and the only service that we can render God is service to His children; for God is revealed only as He is discovered in man.

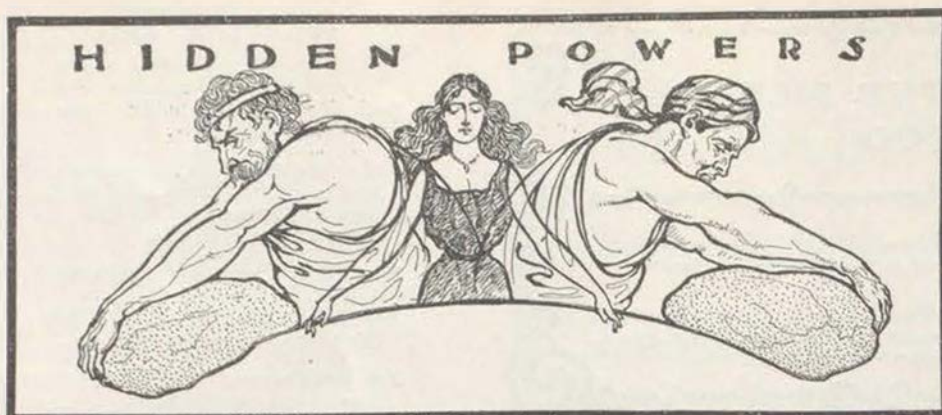
"The hands that help are better far than lips that pray;

Love is the ever-gleaming star that leads the way,
That shines, not on vague realms of bliss,
But on a paradise in this."

Our Reading

REPETITION, iteration and reiteration of a truth serve to fix it in the mind. In this way great men read and reread the thoughts of other great men, and in a while these blessed thoughts find permanent lodgment in the mind. There is one great adept that has repeatedly read all the great scriptures of the world, yet often may be seen with a copy of Emerson in his hand. Not that he needs further instruction, but that he may delight his mind. He says he has read Emerson several hundred times, always with refreshment to the inner man. Many of the readers of this Magazine can read and reread their copies to great advantage. The Magazine should be bound and preserved for a future refreshing and upliftment of your *self* and other souls. In this connection may we ask, have you carefully read and reread the works of Emerson and Mr. Henry Wood? Do you know they are filled with nuggets of golden truths? Do you know they can be repeatedly read for years, with profit? Have you read the Vedas and the Bhagavad Gita? Do you know that life renders much of its deep and rich meaning as we read in holy calm great and lasting works—the inspired words of inspired souls?

Thou wilt ultimately overcome and attain through the might of thy innate powers—never doubt it.



Psychic and Occult Powers

ALL power in men and women is determined by how they can come into oneness with the Eternal One—Omnipresence, Omniscience and Omnipotence.

Our so-called psychic and occult powers are the natural fruits of our culture, refinement, behavior and conduct; how we relate ourselves in peace and harmony to all things and all beings.

If I know that I am a part of all that exists, and live as a part of the ALL, and in love, peace, harmony and sympathy with ALL, I naturally and without effort become All-powerful—possess tremendous psychic and occult powers.

To the extent that we live in love, peace and harmony with ALL, to that extent will we be psychic-mental giants.

But to seek psychic and occult powers, that we may use them to dominate and influence others for so-called "good" or "bad," is damnable, and in a while greatly disturbs us and even destroys both mind and body.

Therefore, in all ages the great adepts were men filled with an intense and burning love for all, men entirely freed from desire to be more than humble parts of the All-Good; men who were uniformly mild, gentle and persistently prayed that they might not be tempted to seek for any powers.

It seems a paradoxical statement, but it is, nevertheless, true that he who seeks not power and avoids it as a danger, gets all power.

"Whatever things are true, whatsoever lovely, think on these things." In reading the news, it is well to know that this world is large and busy and that the daily record of events is confined principally to the discords of life rather than to its harmony and melody, then we will not take pessimistic views. In a recent sermon by the Rev. Dr. George Wolfe Shinn, of Newton, Mass., on modern newspapers, among other things, he said:

"The danger is that we grow pessimistic because the activity of the news-gatherers brings before us so many depressing things to think about. They show us so much of the dark side of life, the murders, defalcations, battles, intrigues and scandals.

"These things are made to loom up so prominently that we are apt to forget the better side of life."

After enlarging upon the wonderful enterprise of the modern newspaper in bringing together the news of the day, Dr. Shinn gave some illustrations from recent papers of how, alongside of so much that is startling and disheartening, there is, as he described it, a less prominent record of noble deeds.

Among the preacher's illustrations was the story of Father Hussie's administration of the total abstinence pledge to 4,000 miners at Hazleton to keep them from disorder during the coal strike. Dr. Shinn paid a high tribute to Roman Catholic priests.

In continuing his plea for the better side of life Dr. Shinn pointed out the recent consecration of two churches built by women as memorials, and the purchase of Richmond Beach, N. Y., as a resort for the poor and sick. He referred to the enlargement of a London hospital at the expense of a man whose interest was awakened by seeing patients waiting for the chance to be admitted.

In closing, Dr. Shinn said: "All should be on the alert to see what is good in life, and to encouraging the growth of goodness by welcoming it whenever it is found."

Spiritual Science is the science of penetrating within for knowledge and power to adjust all the discords without; it leads us to know reality as against mere appearance—to comprehend the universe, not by fragments, but as a whole.

He who thinks deeply and much, talks little, and acts much in great words. "Thought is deeper than all speech," and deeds and works speak an imperishable language. In silence and action there is no false pretension; all talk is more or less theatrical, spectacular, and dramatic. Let us strive to be more thoughtful, more sincere, more earnest, and then we will live with that dignity that is entirely free from all affectation or insincerity. Our manners always need improving. "What is personal is transient" and always makes us appear unseemly—as if we would shine.

How Seers and Prophets Foretell Coming Events

As the mind is freed from all illusion and comes into oneness with universal or Infinite Mind, it can see and read all minds and thus discover their tendency. An adept but walks through a city or country and can read its future for years. The Seer is a fully awakened man.

Dr. Peebles, the prophetic seer, in 1869 spent exactly four weeks in the city of Paris, and in a letter printed in *The Universe* dated October 6, 1869, said:

"Paris is gay. Sundays are its gala-days. Its citizens are proud of their fountains, gardens, beautiful boulevards and massive libraries—all open to the public. Under this display and grandeur, however, lies a maddened volcano. Its fire and flame already cause a half-subdued rumble. Gog and Magog are sharpening their weapons. That Napoleon's health is frail, none disputes. The sins of his youth are fruiting out into fearful pains and penalties. The grave invites his body to hasten: a rich worm-feast is promised. Then comes another revolution: mark the prophecy!"

"In less than a year," says E. Whipple, "this prophetic forecast was in large part fulfilled in the war between France and Prussia. Napoleon was a prisoner, the empire was broken, Paris under siege, a republic organized, and all Europe in a political ferment."

With clear-seeing (clairvoyance) and clear-hearing (clairaudience) the seer always knows many coming events. For ages the great adepts have given to the world what they know, and all who have listened and acted have been benefited. For the past thirty years the adepts all over the world have known and spoken of the blessed New Age that was to commence with the Twentieth Century—the real Golden Age. It has commenced! Only those asleep and who are blinded by illusion do not realize they are living in the beginning of the real Golden Age. It is the Fourth Great Cycle of this planet! For thousands of years it has been written in the secret and sacred books of the Universal Brotherhood that the Twentieth Century was to mark the beginning of the real Golden Age. Only within the past thirty years have certain brothers been permitted to give to the world the positive statement that the real Golden Age would begin with the Twentieth Century. Can you, beloved brothers, not discern the signs of the times? Never mind! in a while you will all see the golden days, and your minds will be opened and changed. You will awaken. No longer will you sleep and dream, and be in the woes and miseries of a long nightmare. *This is the Twentieth Century!* Dost thou know the mystic meaning of *Twenty*? If not, look within and know. Awaken! It is a new and glorious morn!

Awake! open thy mind and heart and see and hear and know. Awake! walk and talk with angels. Awake! see and know and all be free. Awake! thou art an eternal spirit. Awake! and be a seer and be free.—*The Blissful Prophet.*

A Man's Capability

OF imparting to others a truth with facility is proportioned forever with painful exactness. To the portable nature, the vulgar compactness, the minuteness in size, or the lightness in weight, Of the truth he imparts. So small coins circulate more freely than large ones. A beggar asks alms, And we fling him a sixpence, nor feel any qualms; But if every street charity shook an investment, Or each beggar to clothe we must strip off a vestment, The length of the process would limit the act; And therefore the truth that's summ'd up in a tract Is most lightly dispensed.

—Owen Meredith (Lucile).

"Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, 'Twas sweet to live';
Somebody said, 'I'm glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?"

Brilliant

Just live thy life. Be not in fear.
The strength of wrong shall disappear,
And right is ever drawing near.
Just live thy life.

Just live thy life. Seem what thou art;
Nor from simplicity depart;
And peace shall come upon thy heart.
Just live thy life.

O Love, that dost with goodness crown
The years through all the ages down!
'Tis in thy strength the mountains stand,
The seasons roll at thy command,
And rooted are all things that bless
Deep in thy everlastingness.

Here are some potent suggestions on the real art of thinking. Try them. Says Alma Gillen, in her thoughtful and helpful little magazine, *Expression*:

ART

There is one artistic work open to every living person—the work of making his ideal of health, beauty, grace and strength visible in his own body.

In a day of twenty-four hours we have 86,400 seconds. Allowing eight hours for sleep, we then have 57,600 seconds every day in which we are knowingly thinking. How are those thousands of seconds employed by us? If we will be fair with the universe and honest to ourselves, we will find upon examination that we do not devote so very many of those seconds each day to a firm and warm declaration for beauty, strength and grace. Many thousands are consumed in dwelling upon our bad feelings and sensations, our deformities of character or body, our ugly eyes, our wretched nose, our too large hands, our thin hair, our not too straight back, and a thousand and one things unlovely in every way.

If a painter were painting two pictures, one of a beautifully formed and featured woman, the other the opposite, and took as many seconds of the day to work upon the hideous and deformed picture as we do to work with thought upon hideous and deformed conceptions of man, how long would it take him to finish the beautiful picture? Would he not quite well understand that ten minutes devoted to working upon the hideous form meant ten minutes taken from the beautiful one?

The ancient Greeks did all that could be done toward externalizing an ideal beauty in marble; it remains for us to make it visible as flesh and blood. We can take this stand, just as we are, this moment.

We have but 57,600 seconds each day in which to do all our thinking. Only 57,600 in which to plan and arrange all the details of our daily doings. In that time, consider what has to be thought about—the thousands of things national, social, commercial, educational, and religious. We need every second; and yet, recall the thousands of seconds daily which are spent in thinking of things the opposite to what we want to be, and the conditions just the opposite to what we desire to have. There are not seconds enough for both.

There is no one living who would not wish to be strong, healthy, and beautiful in body and face, and every one living can be if he will. A persistently true mental attitude held for himself and all men will result in an exterior which must correspond to the beautiful and true interior.

In Union is strength and construction; in Disunion, weakness and destruction. The great soul lives at-one with all—is united and sanely related to all. That which exists is One. Allness and oneness is complete and perfect union with the universal ONE—God.

It is a truth that man is clothed with the "dust of the earth." But that he is made out of the dust is not a scientific or spiritual thought; it is the language of an Eastern tale, told by an ancient story-teller. Again, that man is resolved back to dust is another remarkable and extraordinary statement that refutes the teaching that man is an eternal soul—the child of one eternal Father. It is such erroneous thought that fills the mind with fear, doubt, apprehension and pessimism. Thou art not a mere worm of dust.

Don't measure God's mind by your own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer. For my part, in the worst mood I am ever in, when I don't feel I love God at all, I just look up to His love. I say to Him, "Look at me. See what state I am in. Help me!" Ah! you would wonder how that makes peace. And the love comes of itself; sometimes so strong, it nearly breaks my heart.—*George Macdonald.*

There is no great and no small
To the soul that maketh all;
And when it cometh, all things are;
And it cometh everywhere. —*Emerson.*



SOONER or later, God, the loving Father of *All*, wins us *all* with His mighty love.

Salvation is saving the mind from all thoughts that we are not all eternal children of one Eternal Father of infinite and limitless love and mercy for *all*. Art thou saved from the dreams, illusions and delusions of Ignorance and Superstition?

Glory! The passing of each day is for *all* beings one day nearer the goal—infinite perfection and eternal bliss. Glory be to God! Praise His blessed Name for ever and ever!

Come, soul! a little more love, a little more hope, a little more patience, a little more faith, and a little more work, and thou wilt be free and live in blessed peace—in Eternal Bliss.

Spiritual growth inspires us with an aspiration to live in joy and gladness, that we may bring into the world joy and gladness—our words are laden with gentle and loving kindness. Come! let us all—

"Make the world within our reach
Somewhat the better for our living,
And gladder for our human speech."

Love, pray, listen, and Work.
Work, pray, listen, and Love.
"O, prayer and action! ye are one."

God's great providence ought to shame our ingratitude, our murmurs and complaints, our impatience and discontent, our fears and doubts.

Try to realize the great truth that we are not creatures, or creations; we are eternal children of the Eternal Father-Mother, for a while manifesting in matter that we may assist in working out the great Divine Plan, the construction, completion and perfection of a beautiful orb in space—a planet. All of us, pure, simple, eternal, omnipotent souls, countless ages ago, purposely and intelligently, by and under Divine Will, involved in matter that we might change, arrange and evolve it into a blessed orb. The rough and hard work is about over. We are coming out of the Lethe of matter and awakening into consciousness, and will now begin to give the world its finishing touches—its beautifying touches. We are *all* eternal co-workers with the Eternal God—involving and evolving by Divine Will. That is all there is to "creation" and evolution. As we awake, we cease to exist in time; *all* time exists in us; we are eternal; and we cease to think of Creation or creatures; we come to know that all there is, is *eternal*.

To-day is the day to *know* that that which exists is One and Eternal—that thou art that.

Who can be moral, just and true who is not spiritualized? Morality in its highest is *natural* to a spiritualized man—an awakened man—and no effort need be made on his part to be moral. If we really love God with all our soul, heart and mind, morals, ethics and aesthetics take care of themselves. No one can do wrong who fervently loves God. Love for God—universal love—will solve every human problem and cure every ill; indeed, Love is the only *solvent, soother and healer* in the universe. Moreover, Universal Love is the only power that can lift us to the Most High—Infinite Perfection and Eternal Bliss.

Let conscience be your invariable guide.—*Andrew Jackson*.

All God's earth is holy ground.

Though my soul sails leagues and leagues Beyond,
Still leagues beyond these leagues, there is more sea.
—*D. G. Rossetti*.

If spirituality teaches one thing specially, it teaches that we must not violate the physical and organic laws of being.

All that is intelligent and humane in us awakens aspirations that we may so unfold and live as to be just, kind, and considerate to all beings—animals as well as men. The day is slowly but surely approaching when man will not kill and slaughter for sport or for food his brothers, the animals. Only the animal nature of man desires to kill and eat the bodies of animals. As man in the course of evolution reaches the angelic state and the heavenly light floods his being, he ceases to kill, or in any way be a party to cruel slaughter.

The study of the soul is the most ennobling study there is.

The Supernatural

WE make the following extract from *Light* (London), the well-known English journal of Psychical, Occult and Mystical research:

"Mr. George Willis Cooke, in a clever paper on 'The New Interest in the Supernatural,' discusses the curious fact that one way or another what he calls 'The Supernatural' always contrives to edge its way in or come in with a bang; and this bothers him: he cannot understand it, and comes to the lame conclusion that 'the truth of the supernatural is not to be found in nature or science; but in the fact that the individual mind inherits the past of human experience, and has been shaped in its emotions and aspirations by all that has made the superstitions and credulities of other ages.' But this will not do. There is something in it more alive than that, namely, the new facts as well as the old inheritance. These profound and persistent convictions could not live on the crumbs or the odors of past feasts. The following, however, is pertinent and well put:

"It has been said that one of the characteristics of the present time is its lessening faith in the supernatural; and yet, curiously enough, a new interest therein is one of the phases of current thought. It is not easy to discard by any rational process a habit of mind so deeply rooted in human nature as that of faith in forces all about us not of the natural order. The feeling that there is something about us that is mysterious, occult, preternatural, has come down to us through untold generations. It is born with us, and cannot be exorcised by any mere word of science. It lives in us as a part of our heritage from the past. It is in our fear of darkness and the night, in our strange horror at the ghostly and uncanny, and in our dread of death and its accompaniments. We ought not to think it strange, therefore, that with all our science and rationalism, we should find a new faith in the supernatural springing up as a reaction against the more extreme materialism of our age.

"That which we put out at one door comes back to us through another. That which we rejected under the name of superstition has reappeared under the name of science. The man who wholly discards the supernatural elements of Christianity takes them back again under the guise of Spiritualism. Mrs. Annie Besant was a profound atheist and materialist; but now, under the lead of Theosophy, she accepts the most extreme form of the supernatural. Perhaps we ought not to regard these mental transformations as anything strange, and yet it is a curious result of the mental unrest of the time that those who believe in nothing but matter and its forces should all at once come to believe in nothing but mind and its preternatural capacities."

Soul Communion

How pure at heart and sound in head,
With what Divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou, too, canst say
My spirit is at peace with all.

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.
—*From Tennyson's "In Memoriam."*

Travel on with cheer!
There is, and always will be, to-day!
The last turn is ever the best!
Life's chances can never be lost—they may be postponed.

You may retain youth and health by your thoughts or you may grow ugly by your thoughts.
Is it possible that any religion that cannot transform the Hell here is capable of giving Heaven hereafter?

An "easy time," with Error as guide, leads to a very "hard time"; a "hard time," with Truth as a guide, leads to bliss.—*Lucy A. Mallory*.

As we think the ways of God are dark and unsearchable they will be so.—*A. Z.*

All souls that pass out of the body at-one with God—in full and complete oneness—are no longer under the law of reincarnation, and go to the celestial spheres to remain forever if they choose. Attached souls must reincarnate.—*Blissful Prophet*.

"It is a happy knowledge that the brightest angels that ever walked the earth are with us by day and by night, and that their love becomes more intensified because they are in Spirit Life."

"Come Unto Me"

"COME unto Me and I will give thee rest."
O promise sweet! in trusting hearts fulfilled;
How oft, when tempest-tossed and fear-oppressed,
These precious words the turbulent waves have stilled.

When overburdened with life's dulling pain,
How swift the quick, rebellious cry they curb,
Bidding us look "within the veil" again
For that blest, holy calm naught can disturb.

Dear Saviour, let Thy words with me abide
When "heavy-laden," sick and deep depressed,
To hear in "softest whisper" by my side:
"Come unto Me and I will give thee rest."

That I may walk the way, all unafraid,
Till toil and care and grief and pain shall cease;
And ever let my soul on Thee be stayed,
So I am kept within Thy "perfect peace."

And when some day my journey's end I near,
And I within the shadowy vale shall be,
Amid the moment dark, still let me hear
Thy sweet, assuring words: "Come unto Me."

Soul Life

OUT of darkness, insignificance I rise: I am poor, I am ignorant, I am weak and malignant. But I rise, I rise because I cannot help it, because I like it, because every one does that. Yesterday I had hardly anything to eat, my body was like a reed, I saw the world wicked and cursed it. I was blind, and I was hungry; I groped for food; I found some poor food and ate it. To-day my eyes are a little developed, I am feeling less poor than before, my muscles are stronger and I curse the world less. I am not so wise as yet to see why I now wish less evil for the world. Yet every moment's thinking leads me to confirm the notion in my mind, that there is just nothing really wrong with anything. And I have hopes, too, many—which I love tenderly—they are hopes of the morrow, of future days, and though I may lack giving the reason, yet I have some inward assurance that those dear hopes of mine are realizable, to be realized or are even now being realized.

Sometimes I look back and comparing my yesterday's life with the to-day's, I become filled with satisfactory emotions for the progress I am making, for the growth I am conscious of.

It was the other day, I thought a greater blockhead than myself there has not been in this world; but now I think it is possible that I will become a little later a governor of spheres. What a change!

I believe some time in the future to be perfectly conscious of the actual progress I am making and to determine the quality and the quantity of it.

Sometimes I feel unchangeably happy, content and satisfied in all my desires. These are the happiest moments of my life. At other times I am gloomy, sad, uncertain and all my happiness gone. It seems to me I cannot any more be foolish enough to complain of this change, because the more I progress, the more I see how sadness, for instance, has helped me a great deal. It has impressed on my mind the absolute value of progression. It has tenderly forced me to seek real happiness.—*Casper H. Tarpinian, Smyrna, Asia Minor (in The Occult and Biological Journal)*.

Though conscious of that inner power which urges the ego onward to attain and be free, men ever listen to the siren song of materiality and the whisperings of false philosophy that there is no higher state than personal satisfaction and no greater attainment than drifting with the tide of time and events. So we find ourselves first among those who strive to become like the wise and enlightened, and again among those who are satisfied to remain the slaves of imperfect conditions.—*Realization*.

Look upward! A gaze into the spaceless dome of night where I see countless suns and worlds inspires me with the grandeur and majestic magnitude of the universe, and my soul, heart and mind vibrate with the Eternal and Most High.—*The Blissful Prophet*.

All are brothers and heirs of the same blissful, eternal Life; indeed, *all* are the expression and manifestation of that one blessed eternal Life, and from it none can be separated. Awake! Know this blessed truth. Become *conscious and normal* and be filled with Life and Health vibrations that come in consciousness. Then you will *do and achieve* and live in the complete fullness of eternal Life, without one pain, one fear, one doubt, one grief, or one misery. This is not an idle dream; these are not idle words. Awake and see! Awake and know! Awake and be free! Oh, how joyous and blissful is Life!

The leading spiritualists of the world are a unit in saying, "Whatever is good in Spiritualism will abide, and whatever is not true they do not wish to abide."

The Laws of Life

By HENRY WOOD

Written Especially for
THE MAGAZINE OF MYSTERIES

EVERY action and thing has its laws. If you pinch your finger it is a law that it hurts. It is a good law. Were it otherwise you would grow careless and pinching might finally leave you without any fingers at all.

Perhaps the greatest discovery of recent times is the truth that we live in an orderly universe. Nothing happens. There is no such thing as chance. Everything has its cause, and in turn it becomes the cause of something else.

Were it not for the fact that we have the power to re-form, and in a deep sense to re-create, we would be the helpless victims of fate. The revolving cog-wheels of law would bind and make us slaves. But we have power and may be victors. We use law and it becomes our efficient helper. A man may lift a few hundred pounds, but by calling to his aid the law of the screw or the windlass he will raise tons.

The law, in the nature of things, is not at all like any arbitrary or legislative rule or regulation. The former acts from within and is constant and reliable, while the latter is uncertain and unreliable in application. The law within things is divinely constituted method.

It is our high privilege to find out the lines of orderly action and make them serve us. Knowledge of their action gives wonderful reinforcement in every direction. But we must co-operate with them and do things in their way.

Steam has certain laws or methods of action. We study them and work in harmony with their habit, and the result is a splendid steam engine of sufficient power to drive a great modern liner across the ocean. But if we work against their peculiar ways the same steam may either go to waste or exercise its explosive power, and thus punish us for our lack of knowledge. It is able to multiply our capacity if we let it help us in its own way.

All forces are beneficent when properly employed. But the good thing, when misdirected, becomes what we commonly call evil.

We are constantly gaining new knowledge of the laws of life. They gradually make themselves known to those who earnestly search for the truth for its own sake. We must be plastic learners, and not try to impose our own views, much less our prejudices.

Every natural power within us is helpful and recuperative, and when unobstructed is always working for our salvation. Were it not for some violation of the laws of health we should never be ill. Disorder is not sent upon us from the outside. The conditions for its manifestation are always self-made.

Perhaps there is an epidemic of colds or grip. The prevalence of the condition only furnishes an easy occasion for us to become victims, but it is never the cause. That is always within and is sometimes called susceptibility. Unless invited, it can never touch us, but if we are carrying about a lot of grip kindling, it may be set ablaze from the outside. Suppose that through high thinking, together with a reasonable observance of the laws of hygiene, our bodies are pure and not clogged or overloaded, the grip sparks from the outside will find nothing to feed upon. So with disorder in general.

Every natural force in the world, within or without, will work in our behalf if we give it free co-operation. Our unwitting obstruction causes the friction which is so universal. God and nature and all things are friendly—yes, still more, loving—but we cannot realize that great truth until we vibrate with them.

It is our mental attitude which provides us with all our enemies. The scriptural injunction: "Love your enemies," applies not only to persons but to things and circumstances. The moment our love goes out toward them they cease to be enemies. There is a new relation, and in the highest sense they are conquered. The law of non-resistance which Jesus taught has been signally misunderstood and unappreciated. It is not a weak surrender but the scientific way of overcoming. To the ordinary mind, whose only idea of mastery is through force and antagonism, this law seems like a paradox. To "love your enemies" is looked upon as a kind of goody-goody, impractical abstraction, attainable only in some far-off millenium. It is rather a scientific overcoming force, available here and now, and its power is found in the fact that it is in accord with the laws of our own constitution, including mind and body. In regard to physical health alone there is nothing so healing as universal love and good-will, and nothing so harmful and disorderly as envy and antagonism. Pride lays the blame everywhere else and tries to get rid of the natural effect by medication.

Let us make a concrete illustration. If you awaken to-morrow morning with a fever, do not say or think: "An enemy has taken hold upon me; it is a calamity; I am so unfortunate; I am afraid it will be too much for me; what a heat I am in!"

Such feelings will only tighten its grasp and aggravate its pains. You thereby make yourself its subject and victim. It then becomes a positive force and you the unwilling negative recipient. Instead of this: "Love your enemies."

Suggest to yourself: "This experience has a good side. I have broken some laws, and this friendly messenger comes to call my attention to that fact. I will not fight mere symptoms, but interpret them and divine their cause. The feverish condition is nature's effort to throw off obstructions. I will aid and not repress this effort. Under just these circumstances I am thankful for this teacher. Its sensations are not agreeable, but these are merely upon the surface. I am undergoing purification and despite its pains am thankful. I will not try to dodge this corrective penalty through the use of semi-paralyzing compounds, for they will not cure, and while they seem to relieve temporarily they really will increase the friction. Rather I will come into reconciliation with this inner judgment."

When such self-suggestions are firmly held, and made deep and genuine, the object is accomplished and the body soon will fall into line, and the messenger which at first seemed so hostile will bow himself out without his former scowling features, for he goes as a friend.

The above hints must not be misunderstood. The fever, in itself, is not a good thing and should not have been invited. Suffering and friction are not to be sought as a means of grace, but they never come except to purify, and when we really need purification they are serviceable, and therefore good under the circumstances. Their pains come to teach us not to get into the same condition again, and no experience less severe would thoroughly bring home the lesson.

As we give the laws of life, both mental and physical, free course through us, they yield a rich blessing in strength and harmony. Through a non-resistant attitude toward all things we lubricate life, dismiss friction and thereby make existence a privilege and delight.

Power of Spirit and Thought Demonstrated by Science

THE MUSCLE BED AT YALE COLLEGE

Henry Wood, in "Banner of Light"

THE muscle bed is an exceedingly delicate apparatus devised for indicating the centre of gravity of a human body. By its use, changes in the circulation of the blood are registered which are the result of different kinds of thinking. The "bed" consists of a shallow box balanced upon knife edges by delicately adjusted compensatory weights. There are levels, graduated scales and a most sensitive indicator to record changes. The value of a grain added to either end of the bed upon which the person lies causes it to tip in that direction.

The New York Sun has published an account of a few experiments containing statements which purport to have come directly from Dr. Anderson that are of great interest. But being aware how often the statements of scientists and investigators are misinterpreted by reporters for the public press, the writer of this article has taken the precaution to submit the statements quoted to Dr. Anderson, and they have received his unqualified indorsement. The following paragraphs contain but a portion of the whole, which are of the same tenor.

"A subject going mentally through a set of leg gymnastics establishes a new centre of gravity even with perfect equilibrium. The subject may not once move his legs or lower extremities. Thinking the exercises out will cause a rush of blood from the head to the feet and make the centre of gravity move toward the nether extremities almost as much as if the subject actually left the muscle bed to go through the physical exercises and then returned to the bed.

"Experiments comparing agreeable exercises with those which are not so agreeable showed that movements in which men took pleasure set in motion a richer supply of blood than did those which were not to their liking. You see the student who is interested in his work attends to it with greater consciousness than does the one who is not interested. Pleasurable thoughts send blood to the brain; disagreeable ones drive it away.

"If two men exercise the arms and thorax, taking the same exercises, but one standing before a looking-glass and the other not doing so, the former will show a higher centre of gravity comparatively after the exercise than the latter; that is, a richer blood

supply to the parts affected. This is simply another illustration of the effect of conscious versus mechanical methods of exercise."

It is obvious that Dr. Anderson is not in the slightest degree responsible for the deductions which follow, but the writer submits that they are logically inferable from the admitted premises. If a change of thought will produce such a recorded alteration in the body, it furnishes a conclusive proof of the truth of a positive spiritual and psychical philosophy. It shows that man is mind, and that causation is mental, while the body is a responsive effect. He must be a soul having a body and not a body having a soul. It indicates that the physical organism is, in some degree, in a state of flux, a vibratory, responsive instrument—not the player, but the played upon. It puts a clear negative upon all materialistic philosophy. It goes further. It shows that the whole system of materia medica only deals with effects and does not really enter the realm of causes. The potter should normally dominate the clay and the player the instrument. If a few brief thoughts can set in motion bodily changes which dominate gravitation what should be expected from the positive, continued and systematic exercise of the thought forces and the cultivation of a higher consciousness?

It seems clear that health is the willing and harmonious loyalty of the physical counterpart to the will of its executive, and that an affirmative understanding produces such loyalty. Illness is more or less of a conceded insurrection—an instrument out of tune as the natural result of weak and discordant thoughts. So-called death is the laying off of a cruder form of expression which has served its purpose for one more primal in character and of higher and finer vibration.

It will be noted that in one of Dr. Anderson's paragraphs it is stated that, "movements in which men took pleasure set in motion a richer supply of blood than did those which were not to their liking." We all know from both experience and observation that joyful and optimistic states of consciousness produce a corresponding physical glow, harmony and strength, but to have these principles mathematically demonstrated by instruments of precision is a gratification upon which the world should be congratulated. A materialistic generation demands sensuous proof for a spiritual proposition, and is not inclined to accept it otherwise.

But science is becoming more refined and every demonstrated achievement is reaching higher. It soon will arrive at a positive indorsement of a rational spiritual philosophy, and not less to the logical truth of the laws of mental therapeutics. There is strong evidence that we are approaching a scientific landslide when the spiritual and psychical realm will be recognized as amenable to exact law, and when scientists themselves will willingly concede the validity of a higher plane of orderly truth and welcome such a grand and inclusive domain into the category of their researches.

Indorsements to the reasonable claims of higher and more ultimate Reality are coming thick and fast. As often noted, the demonstrations of wireless telegraphy render the transmission of thought vibration not only logical, but naturally to be expected. The practical service which is included in the forces of the etheric ocean in which we live doubtless is yet only in an infantile stage of development. The various fragmentary sections of truth are rapidly finding their fitting place and interrelation in the great unitary temple which is silently rising in all inclusive and beautiful proportion. Every brave man is a man of his word.

A Personal Request to Our Readers

By complying with this request, you will be joining hands with us in bringing a great amount of sunshine and happiness to your friends and acquaintances.

We are doing our best to truly publish a Magazine that will bring healthy, happy and prosperous vibrations to every soul. Our circle of friends has grown to be quite a fair-sized circle, but we feel it our duty to bend every effort to constantly enlarge that circle, and we ask you as a personal favor to send us the names and addresses of at least twenty-five of your friends who would read "OUR MAGAZINE" with interest, and who require its cheering and helpful teachings, and we will send them a free sample copy of THE MAGAZINE OF MYSTERIES.

If you will do this, we will send you as a token of our appreciation, five beautiful pictures by the world's most famous artists. These pictures are exquisitely finished, and their artistic reproduction entitles them to a place in the homes of the most refined and cultured people.

We know that you will gladly send us the names and addresses of twenty-five people without asking us to send you anything, but we desire to present to our friends who will make this special effort for THE MAGAZINE OF MYSTERIES, these five pictures as a souvenir of one of the mile-stones which we have passed in spreading health, happiness and prosperity to all mankind.

The Mystic Healing Circle

LET US GIVE YOU HEALTH

"Your Body is the Garden, Your Soul is the Gardener, Your Birth-Right is Health."

HOW WE HELP THE SICK

Any of our readers who are suffering from sickness of any kind are requested to write a personal letter to our Mystic Adept Spiritual Healer. Tell him candidly the nature of your disease and he will immediately give you SPECIAL TREATMENT, surrounding you with MYSTIC HEALING VIBRATIONS, also giving you TRUTHS that will UNFOLD THE KNOWLEDGE OF LIFE'S LAWS, revealing the secret of PERFECT HEALTH AND LONG LIFE.

This is truly a spiritual work and cannot be estimated by dollars and cents. IF YOU ARE SICK YOU WANT OUR HELP, AND WE ARE EQUALLY ANXIOUS TO HELP YOU, UNTRAMMELED BY THE DOLLAR MARK.

We want every one of our readers to be HEALTHY, STRONG AND VIGOROUS. If you are sick or suffering, let our MYSTIC ADEPT SPIRITUAL HEALER RESTORE YOUR HEALTH. We now find that we can carry on this great work for the small sum of \$1.00 a month for each person (husband and wife as one person). Many of our friends that have so kindly sent large sums of money to help establish this grand work are hereby notified that \$1.00 from each person will now pay all the necessary expenses. We are pleased to make this announcement, as it shows how little money is required to do good and help each other when the right spirit is manifest.

When writing for vibrations kindly give full given name instead of initials.

In writing enclose a two-cent stamp for reply. Address Mystic Adept No. 12.

We print a few of the many letters received from grateful hearts who have been blessed by the work of Mystic No. 12. Should you wish to aid in this great work and help the sick please send in a few words that we may publish.

"Whereas I Was Blind, Now I See"

"A Modern Miracle"

Mystic No. 12—To the readers not only of THE MAGAZINE OF MYSTERIES, but of every paper and magazine in this broad world, do I write of what to me is a modern miracle. "Whereas I was blind, now I see."

I cannot tell you how much that means to me, who was totally blind in spirit and a complete nervous wreck in body. Examined by physicians and declared past help, I knew and realized the condition I was in, but was utterly powerless to help myself—only God and myself knew what I suffered.

When by the merest accident (as I thought then), but really by an interposition of our Father—God, who loves us all, and was, oh! so merciful to me—I obtained a copy of THE MAGAZINE OF MYSTERIES, and almost the first thing I read was "How We Help the Sick." I read but was incredulous. But I said to myself: "It is the last hope. If it does me no good it will do me no harm." I wrote to Mystic No. 12, telling him just how I was, and begged of him to help me, if possible. And from the very moment I received his FIRST LETTER I began to get better. I cannot do the justice to him and THE MAGAZINE OF MYSTERIES I would like to.

In two months' time I was like a new person. In four months' time I was feeling perfectly well, and not only doing my own housework, but even my own washing—something I had not done in five years. And now, after seven months' treatment, I feel like a young girl. I walk to the post office and home again every Saturday forenoon without feeling the least fatigue, and it is five miles from our farm, making a ten-mile walk. Is it not wonderful? And during all that time, remember, I have never taken one spoonful of drugs of any kind.

Then, too, I get THE MAGAZINE OF MYSTERIES every month, and read and study it well, for it has taught me what life is and how to live right. It opened my spiritual as well as my material eyes. Do you wonder, then, at what I say, "Whereas I was blind, now I see"? I have no words at my command with which to thank the Father of us all, that through those holy Adepts I was healed of my disease, both spiritually and bodily, and brought into the Light. If there are any doubting ones, let them write me and I will verify every word I have written.

MRS. MARY E. BARDEAU, Hawthorne, Wis.

Complete Recovery

Dear Brother—It is with pleasure I wish to inform you of my complete recovery. If I may be permitted the expression, "I am feeling very fine."

I am so thankful to the good God for All blessings and to you, dear brother. With Brotherly Love, CHARLES E. WEYLAND, 1596 Milwaukee Avenue, Chicago, Ill.

Has Received Health

Kind Friend Mystic No. 12—Your kind letter received. Many thanks for good wishes. My improvement has been so great and I am feeling so well that I do not think it necessary to longer continue in the "Healing Circle." Wishing you success in your good work, sincerely,

MRS. F. M. CZAMOWSKI, Martinez, A. T.

A Change for the Better

Dear Mystic No. 12—I received your kind letter the 22d. I am glad to say that I can see that there is a change for the better. I have more hope. I know that it will take some time for me to get well, as my body needs so much repairing. I feel more encouraged. I send two dollars to pay for two months' treatment. With best wishes,

A. R.

Now Able to Eat Many Kinds of Food

Dear Mystic No. 12—Inclosed please find one dollar for another month's treatment. I am so pleased to tell you I am feeling better every way. My stomach trouble responded very quickly to the healing vibrations. For three months I had no relief. I was careful of my diet, even cereals caused distress; and after one week's treatment I began to gain, and now I am able to eat quite naturally of many kinds of food that for months I dared not taste of. I am yours in Truth,

A. M. K.

Feeling Much Better

Dear Brother Mystic No. 12—I am delighted to write you, and say that I am feeling much better. Your healing vibrations have produced better sleep. I feel stronger, and know in time you will restore me to health again. Yours with respect,

W. S.

I Have Taken On New Life

Dear Friend Mystic No. 12—I received your messages and have studied and lived their teachings the best I knew. I felt a great change. The burden was lifted, and I have taken new life, hope and courage. I eat more; have taken more exercise and am trying to think WELL all the time.

MRS. L. E. J.

Now

Now I think of the past and the Mystics,
The Mystics of long ago,
When the earth was cold and brassy
And the blood too sluggish to flow.

Let gratitude ever and alway
Be uppermost in our hearts,
For we are the reapers of sorrowing souls
Who bravely have played their parts.

Let our work be for freedom—
For soul and mind and sex.
Help the weak and sinful and careless—
Help the burdened and perplexed.

Remember, 'tis far "more blessed
To give than to receive,"
And help the erring brother
Above a place of need.

MYSTIC No. 12.

Now

By Mystic No. 12

Now let me talk to you. I am writing this many miles from New York. I wish at this moment you all could see as I see,

"The glory of mountain—the glory of hills."
And breathe in "freedom from care and all of life's ills."

Nature may always be trusted, for natural laws are Divine methods. Let us put our hand in hers, and thus hasten to gain her wholesome ministrations. Consider the lilies of the field, how they grow. Let us for a moment in thought become a lily. Let us empty the brain of all worry, all strife, all hate. Now hear the voice in our heart saying, "Be still, and know that I am God." Be still. Let go all prejudice. Let your heart be filled with the sunshine of joyous, glad vibrations of praise. All who are living on this earth have health. Some manifest more health than others. Health is a talent. Some have but one talent. Use this one talent and gain other talents. Think right thoughts of harmony and health. Let go All tension of thought and action. This month let this thought come to you:

"MY YOKE IS EASY."

"MY BURDEN IS LIGHT."

Now I will tell you "How to Pray." Also "What is Right Living?"

"A circle is an emblem of eternity." "The Mystic Healing Circle has grown, is growing, and will grow." "A circle can grow and not be broken."

Special Offer

My printed messages heretofore have been only for those within "The Mystic Healing Circle." This month the vibrations of our heart go out to All; and All who send a written request for the printed message, "How to Pray" and "What is Right Living?" to Mystic No. 12, inclosing a self-addressed stamped envelope, will receive same without additional cost.

MYSTIC No. 12.

What joy and bliss when we are filled with the divine fullness!

As we know we cease to think. Omniscience takes one above the plane of thought, to the super-conscious or omniscient state, where we are at-one with the Omniscient One.—A Mystic.

Man is in a maze of bewilderment, restlessness, nervousness and apprehension until he comes into full and complete recognition and realization of the eternal oneness of Life. "The cry of the human soul after God, and its restlessness until it finds Him, is because of its intrinsic oneness with Him. God is the counterpart and complement of humanity. Man is like a discordant musical instrument until he comes into recognized unison with his Maker."

"I will lift up mine eyes unto the hills from whence cometh my help." We live too much on the lowlands of our natures. If we linger upon the hills of elevated thought, and dwell among the summits of spiritual aspiration, our lungs will become accustomed to their rare and pure atmosphere. We delve in the glens and caves, and then wonder that life is so cloudy, and our horizon so narrow.—Henry Wood.

The inmost spring of being is Spirit; power and force is not outside of thy self. "The whole invisible in and around us is surcharged with spiritual potency and life. If we open the portals of our being, it will flow in and inspire and invigorate." Thus—

"When one that holds communion with the skies
Has fill'd his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings."

A BRIEF REVIEW OF THE PHILOSOPHY OF EVIL

By E. J. Schellhaus,
in Light of Truth

IT is not to be disputed that the aim, purpose and end of human existence is happiness. Man's sensibilities are essential to it, for without feeling there can be no happiness. To feel pleasure necessitates the feeling of pain. The one we call good, the other we call evil. Sensibility, then, is the basis of happiness and misery. The latter makes the former possible—nay, the one could not exist without the other. Both result from the operation of the same law.

Let me explain my meaning. Man has received a definite constitution, physical and mental. The former consists of a combination of organs for nutrition, sensation and motion. These organs are subject to the operation of certain forces, the mode of which we call natural laws. They are mechanical, chemical and vital forces. Any injury to these organs gives rise to pain. Thus a fall may result in contusion, fracture or dislocation. Pain follows. Some part of the body may come in contact with fire or an escharotic, chemical action is set up, disorganization of the part will cause pain. The vital force may, by mal-nutrition or exhaustion, be weakened, in which case, chemical action will gain ascendancy, and pain will follow. These and like conditions thus brought into existence, we call evil, which we instinctively avoid as best we can.

The mental constitution consists of a congeries of faculties of two radically distinct kinds. The one is the feelings, the other is the intellect. The feelings are of two orders—the selfish propensities and the sensuous desires constitute the first order, and the moral sentiments and spiritual aspirations constitute the second order. These feelings are also subject to the operation of certain forces—the sensibilities and desires. That is to say, there is a persistent, irrepressible, conscious desire to enjoy; to be happy, and to avoid evil which we fear will bring us pain or misery. These feelings give rise to all our activities.

The intellect gives rise to knowledge which is employed in devising and applying the means for the satisfaction of desire. The basic factors of knowledge are perception which comes through the physical organs of sense, and conception—a logical arrangement of ideas on the mind by perception—the logical relation of things. The wish to satisfy desire is the motive power; but this necessitates means for its accomplishment. These are devised and applied through the instrumentality of the intellect.

The selfish propensities and sensuous desires, when dominant, antagonize the moral sentiments and spiritual aspirations; for a stronger force dominates a weaker one. As all constitutions are subject to the operation of certain forces (natural laws), subjection to a law out of harmony with the proper relation to that force, results in unhappiness, misery, evil. If subjection to a lower law, as chemical in relation to vital force, did not give rise to pain, or subjection of a moral or spiritual force to the law of the propensities did not give rise to mental suffering, the proper subjection would not give rise to happiness. So we are subject to conditions we cannot escape, and must take the consequences of our actions. As good results from right action (conformity to the laws of our being), so evil results from wrong action—the one in harmony with our constitution; the other out of harmony with it.

The mental forces act in the same manner, in this respect, as the physical forces—the stronger force dominates the weaker when acting in opposition.

Victory

WHEN you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult—that is victory.

When your good is evil-spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.

When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor seek after commendation, when you can truly love to be unknown—that is victory.

Words can never do full justice to the language of the soul, and the language of the Spirit is more or less paradoxical.

Self-interest mars our own good as well as the common good.—*A Universal Lover.*

To any one who observes, it is evident that in our civilization the selfish propensities and sensuous desires hold supremacy over the moral and spiritual forces, thus subjecting man to the lower and grosser forces, and putting him out of harmony with the higher. It is not necessary to state this fact in detail. It would require many pages. War, despotism, oppression, slavery, extremes of wealth and poverty, monopoly of Nature's bounties and the public service, disease, insanity, suicide, crime, a struggle for subsistence, are the necessary results of this supremacy; whereas, the supremacy of the moral and spiritual forces would result in harmony and happiness; for this would be subjection to, and in conformity with, the higher laws of our constitution.

So much for the cause of good and evil. We are not left hopeless nor helpless. The cause may be seen and properly dealt with; but the great problem is how to attain the moral and spiritual supremacy. The solution of this problem requires a volume to open up the way, and a long and continuous struggle to reach the higher plane.

The question is often asked, Why did not God create man perfect, and thus escape all evils? The idea of escaping from evil by never suffering from it, is a fallacious one. We mistake the use of evil. If a healthy child has been brought up in luxury, pampered and caressed and always given his way, when he reaches manhood he will be selfish, headstrong, unsympathetic and indifferent to the welfare of others.

It is characteristic of sailors who have suffered long at sea, and of frontiersmen who have endured many hardships, that they are always generous, sympathetic and hospitable. "Our lady gay" in silks and glittering with jewels, carrying in her arms a poodle whose collar is studded with diamonds, looks on her suffering sisters with perfect indifference, while the poor washerwoman divides her scanty earnings with her sick neighbor. Suffering evil of some kind unfolds and disciplines the affections; while the absence of suffering is a condition that results in selfish indifference. In that suffering only there is called into exercise those feelings that develop and unfold the moral and spiritual nature.

The extent of usefulness in this respect is greatly overlooked. One important value of evil is calling into exercise those sensibilities that soften, elevate and purify the feelings. Their development, unfolding and culture depend on their exercise, and suffering is the only means to call out the necessary discipline. Besides, the suffering discloses the cause; we see where we made the mistake and learn to avoid it. Another use is, evil drives us toward the good. The old saying, "The burnt child dreads the fire," has a broader and deeper meaning than the words express. How the weary, thirsty traveler over hot, dry, sandy plains rejoices when he reaches a cool shade and a spring of cold, sparkling water! How good that is to him! Were he neither weary, hot nor thirsty, such a place would have no attraction for him; he would find no good there. What satisfaction and joy one experiences in having escaped from some dreadful danger! The position he is now in would afford him no pleasure, had he not just escaped from some fearful danger.

Evil, then, is necessary and useful; for without it there would be no good, unless a mere vegetative existence may be called good. This statement carries with it more than ethical value. It makes clear the consistency of good with evil; and makes

If we have not quiet in our own minds, outward comforts will do no more for us than a golden slipper on a gouty foot.

It is not necessary for a man to be actively bad in order to make a failure of life; simple inaction will accomplish it. Nature has everywhere written her protest against idleness; everything which ceases to struggle, which remains inactive, rapidly deteriorates. It is the struggle toward an ideal, the constant effort to get higher and further, which develops manhood and character.—*Success.*

This is the beginning of the real Golden Age. Do you not observe the innumerable discoveries and inventions of each day that make for progress and civilization? Each day the world reaches a higher state of perfection. Glory be to the great God who orders all things and all events.—*The Blissful Prophet.*

Let us love and magnify and multiply all acts that make for peace, harmony and melody here and now; let us cling to and liberally support any man or woman who is trying to bring love and sunshine into the world.

Precious eternal soul, does thy mind know or comprehend the truths contained in the ancient doctrine of Reincarnation and Karma?

easy the solution of that everlasting puzzle of the incongruity of the conception of the Almighty to whom is ascribed infinite power, wisdom and goodness and the existence of evil, if evil be what it is conceived to be. The assumption of real antagonism is incompatible with such characteristics—an inconsistency that has driven many to atheism and many more to agnosticism. The theologian dodges the subject, or with a pious roll of his eye, speaks of "the mystery of godliness."

This brief exposition of the philosophy of evil clears away all incongruities, and when we realize this, we recognize the office that evil performs in the economy of life, and are better reconciled to our chastened conditions, while, at the same time, we are no less moved to avoid the evils to which our suffering gives rise; for in that avoidance we advance, thus making the effort to advance a necessity which otherwise we would not make but cannot afford to neglect.

This exposition excludes the idea of everlasting punishment; for the very use of evil is to overcome it. Besides the ethical status of such avoidance, it is an essential factor in our advancement; the struggle to overcome evil is the means of our advancement; but if we fail to overcome it by making no effort, we lose ground for the time being. The result is pain or suffering, which at last becomes insufferable, and then we summon all our energy with the determination to rise out of conditions that neglect has resulted in; for our sensibilities gather force by their intensity. This may not be in earth life, however. Evil in every stage of our existence is an incentive to overcome it, resulting in a series of never-ending stages of progress. In our advancement, there is always a condition of life above and below us, no matter what that stage of progress is. Those above feel for us what we feel for those below us. Thus all are engaged in the effort to overcome evil.

The moral effect of this philosophy to those who realize it is of inestimable value. I said to those who realize it, misconception of truth and false training disqualify the unreasoning masses, and the special interests of those who reap what they have not sown will not so consider it, but will always suffer in consequence of their misconception and their selfishness.

Supreme Power is consistent with the attributes of infinite wisdom and love, notwithstanding the evils from which we suffer. Evolution is the underlying force that develops and unfolds the world of mankind. The grinding of the gods is that ever-restless, irrepressible, conscious desire to enjoy—to go up higher, and the instinctive avoidance of pain and misery is the incentive. This desire gives rise to all human activities which tend to develop and unfold the attributes of our being.

The lesson that we may learn regarding the nature and use of evil will tend to reconcile us to our condition, affording patience and kindness, and a cheerful and hopeful view of life and its destiny. Besides, it is the only one consistent with the idea of a Supreme Power infinite in wisdom and love, and the beneficent designs as manifested in the adaptation of means to ends in the life and welfare of man who has been the object of research for thousands of years, and yet that knowledge is incomplete whose highest interest is self-knowledge. Pope's famous couplet expresses a truth that few heed, and still fewer believe:

"In spite of pride, in erring reason's spite,
One truth is clear: Whatever is, IS RIGHT."

And the Spirit giveth light to those who sit in darkness. Come! ye who are sad and sorrowful, and sit in the Silence and become illumined by the eternal Light of the universe. "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." Blessed words!

Confusion is the enemy of all comfort, and confusion is born of procrastination.—*Amiel.*

Come, precious souls, let us aspire to live the life and know; to cleanse our minds of wrong thinking while here in the earth form, that we may be free; "that we may have no drawbacks when we enter upon the Higher Life after transition." Death is Birth. There are no dead. Life is life. How can Life die?

Man makes his own body—countless bodies here and there. Meditate on the Descent and Ascent of the eternal soul through matter. Meditate and think, and think and meditate, in a calm, serene, sane and dignified way, and thus come to know. Deal only in knowledge and not in beliefs. Within thee is the key to all knowledge—thy real self. Look to the Blessed God within and thus reach the outermost. Meditate, be silent and Listen. God loves thee and will tell thee all if thou wilt cool the mind, be still and listen.



IN highly civilized countries, where a wise system of general education among all classes of society prevails, as in our own country, the ancient, superstitious belief in the existence of so-called ghosts, witches and hobgoblins, and in their interference in the affairs of men, has, in a marked degree, lost its grip on the imaginations of most people. The gradual uprooting of this belief has practically relieved the civilized world of an incubus which for unnumbered centuries has weighed heavily on the minds of countless multitudes, who, laboring under a constant apprehension of impending evil, have lived out a miserable existence, which otherwise might have been serene and happy.

The early history, even of enlightened New England, reveals the fact that such belief was at that time so prevalent among her people, that to many, every old dilapidated building, if standing in some lonely place, unoccupied by mortals, was supposed to be tenanted by evil spirits. Many believed that they could assume any form and become visible in the night-time, with power not only to terrify the timid, but also to cause great injury to the person and property of those toward whom they might conceive a dislike.

We are told that in those early days, at family reunions, which were usually of yearly occurrence, it was the custom, especially in the rural districts, to relate incidents and stories of ghosts and witches as a part of the evening's entertainment. One of these gatherings was held at my father's house when I was quite a small boy. It was late in the fall or in early winter.

When seated around the broad flagstone hearth, where a blazing fire was roaring and crackling in the large, wide-mouthed fireplace, diffusing its genial warmth and casting a weird, shimmering light throughout the large family room, and when ordinary conversation began to lag, then the time for "story telling" was on. The most noted storyteller in the party began with mock dignity as follows: "Once upon a time—"

"Now, Uncle," interrupted a charming young blonde of, perhaps, fifteen summers, her large blue eyes sparkling with suppressed humor, her red lips having a maiden's pout that was more than half a smile, "please don't begin in that old-fashioned way; all baby stories commence like that, and we don't want to hear a baby story, do we, Cousin Ed?" The person addressed was a stylish young gentleman of possibly seventeen, with dark-brown eyes, curly hair, parted in the middle, a little down on his upper lip, and a red tie around his neck. Assuming quite a dignified air, he responded: "No, indeed, Cousin Grace, we heard enough of that sort of thing when we were young," emphasizing the last word.

"Well, my fastidious little niece," said her uncle, "we will begin thus:

"A long time ago, in a fertile valley among the mountains of New England, there nestled a charming lake, not large in its superficial area, but deep and unfailing in its supply of water, being fed by numerous mountain rills and perennial springs. Here the mysterious incidents of my story occurred. On the outlet of this lake, about a mile from its source, a large cotton mill had been erected, and there had grown up around it a scattering village, mostly of small cottages for the use of the employees of the mill. The most conspicuous buildings, aside from the mill, were a plain meeting-house, schoolhouse, wayside inn, general store, and blacksmith shop. These, taken together, apparently supplied the physical and spiritual needs of the people.

"Years before the lake had been frequented as a summer resort, and a hotel, or boarding-house, had been built near the source of this stream for the accommodation of those who desired to spend a quiet season at a watering-place among the mountains during the heated term. My grandfather on my mother's side," continued my uncle, "was an employe in the cotton mill. Being a fine mechanic, and a young man of great force of character and integrity of purpose, he was promoted from one position of responsibility to another, until at twenty-eight he was elected to the superintendency of the mill, with a salary of two thousand a year, which in those days was considered princely."

"Pa gets more money than that in a year; he made \$3,000 on the farm last year, didn't he, ma?" So spoke little Bennie, to the great amusement of the company. "You must not interrupt the speaker, my son," said the father, rather pleased with the unsolicited compliment.

"To proceed," resumed my uncle.

"Having secured this position, he married the beautiful and accomplished daughter of a well-to-do farmer, who had lavished considerable money on her education in the famous city of Boston. The summer boarding-house had been unoccupied for several years and was reputed to be haunted. Strange noises had been heard there, and farmers, driving by in the night time, were reported to have seen lights in the building and ghostly objects moving about. My grandfather, being a man of superior intelligence, laughed at the idea of supernatural appearances, and without hesitation leased this building, which was less than a mile from the mill, and, together with the village doctor, moved in, he occupying the ground floor, and the physician the second story, which was conveniently arranged for the purpose. On the upper floor, extending the whole length of the building, was a hall, at one end of which a room, commanding a fine view of the lake, was occupied by the doctor and his wife as a sleeping apartment. Up to this time nothing unusual had happened in the building to justify the prevailing belief that it was haunted.

"As soon, however, as the occupants of the upper story had left for a visit to relatives near the seacoast, trouble began. The very first night after their departure mysterious noises were heard about midnight, as of gentle footsteps overhead, and of the opening and shutting of doors. My paternal ancestor, thinking there might be burglars in the house, opened his door gently and stepped into the lower hall with a lighted lamp in one hand and a pistol in the other, ready for any emergency that might arise, and listened attentively for a short time; but hearing no further disturbance, again sought his couch and slept unmolested the remaining part of the night. Examining the premises the next morning, and finding nothing disturbed, he went to the mill as usual, dismissing the matter as unworthy of further thought. His young wife, however, had forebodings of impending evil, from which her sensitive nature intuitively shrank. On the second night, my grandsire, to please his wife, went with her through each room on the upper floor to see that every window was securely fastened and that no one was hidden in a dark closet or under some bed. Having made this circuit to their satisfaction, and having locked and bolted the outside doors, they retired with a gratifying sense of security. About midnight, however, they were suddenly awakened by a terrible crash overhead, as of a heavy cannon-ball dropping from the ceiling to the chamber floor, then, with a rumbling noise, rolling through the long hall, stopping abruptly at the doctor's bedroom door."

"That was very strange, indeed!" exclaimed Gracie's mother. "I should have been terribly frightened."

"Ma!" chimed in little Bennie, "are there any ghosts and such things?"

"No, my child, I think not; but we must not interrupt your uncle. Go on, David."

"Well, my grandmother, thoroughly frightened, clung tremblingly to her husband's side, and exclaimed in a suppressed voice: 'My dear, did you hear that awful noise upstairs?' He, feigning sleep, as though he had heard nothing, hoping thus to allay her fear, finally aroused sufficiently to ask in a drowsy tone, 'What noise?'

"'Why, that heavy ball that fell on the upper floor and rolled through the hall!'

"'You might have been dreaming, dearest,' said he, unconcernedly. 'If there had been a real noise I certainly would have heard it. Do not be frightened by a dream. Dream on, but dream of me.'

"Pleased with this quotation, and being reassured by her husband's cheerful words, she was soon wrapt again in quiet slumber. In the meantime, my grandparent, though wide awake, lay silent and motionless, waiting for further developments, and wondering what the strange performance in the upper hall might portend; when suddenly, as if shot from a cannon's mouth, another crash came, louder than before, rolling with a jarring sound through the hall, again stopping short at the doctor's door."

"Why, Uncle David! do you think that such a thing as that really happened? I should have gone into a fit!" said Grace, vehemently.

"I wouldn't live in that old house, anyway; would you, ma?" said little Bennie.

"I should have enjoyed the fun immensely," remarked Cousin Ed, proudly. "I would have gone right up there with a light and a pistol and faced the music at once."

"Indeed," said Grace, with a touch of sarcasm,

"men are not afraid of anything; at least, they pretend that they are not."

"Well," resumed Uncle David, "the young wife awoke with a sudden start and a faint cry of terror, which the doting husband strove in vain to assuage by suggesting that possibly the doctor had returned and might have been dragging his traveling trunk through the hall, which naturally sounded louder to one suddenly aroused from a sound sleep than to one wholly awake. She, however, thought differently, believing it was a supernatural warning that the doctor's wife, who was in delicate health, would die in that room before the end of the year. On that particular night, as if to add to the terror of the occasion, the wind was high and boisterous, whistling and shrieking about the corners of the house, rattling the casements and at times causing the whole frame structure to tremble beneath its violence, then dying away with a dismal sound, as though the very ghosts themselves were moaning and pleading for shelter from the driving wind. About a half hour later, while they were pondering over the mystery of the upper hall, hoping the worst was over, there came, amidst the noise and confusion without, a third crash, with redoubled energy thundering and rattling through the long hall, apparently dashing through the doctor's door and against the outer wall, as if nothing could impede its progress. My grandfather, thoroughly aroused, and believing some of the mill hands were playing a trick upon him and his newly wedded wife, leaped from his bed before his terrified companion could remonstrate, seized his gun, rushed from the room, up the back stairs, and fired a shot in the ceiling as he advanced, hoping to frighten into submission any one who might be lurking in the building. After the firing, no sound except the howling and shrieking of the winds without reached his ear. Feeling his way through the darkness down the stairs, in an unusual perturbation of mind, he entered his sleeping-room, fastened the door, and hastily lighted a lamp. Approaching the bed, he was almost paralyzed by the scene that met his gaze. His beautiful bride, the joy of his heart, lay apparently lifeless before him. The rosy hue had faded from her cheeks, which were now as white as the pillow on which she lay.

"Rousing from his momentary stupor, he threw open the window, notwithstanding the fury of the roaring winds, and tenderly bathed her forehead with cool water, and applied such restoratives as were at hand, imploring her by all the endearing names that lovers know so well how to use, to open her eyes and show some signs of returning consciousness. His strenuous efforts were at last rewarded by a faint flush of the cheeks, a scarcely perceptible flutter of the pulse, and finally the opening of her beautiful eyes. A sweet smile lighted up her face as she recognized her husband, whom she adored, bending over her with a look of unutterable love and pity. It is scarcely necessary to say that his delight was unspeakable. So flooded were their hearts with joy that they, for a time, were oblivious of the terrible experiences through which they had just passed. During that eventful hour the winds had somewhat abated, and as silence now reigned in the rooms above, and nothing was heard save the low moaning of the disturbed elements, my grandparents, weary in body and mind, were soon under the influence of 'balmy sleep,' undisturbed by the voices of nature without or the evil machinations of ghosts and hobgoblins within.

"When they awoke, the morning sun had glorified the earth with all-embracing light, the birds were singing their morning psalms, the landscape before them seemed more bright and beautiful than ever before, and the upper hall showed no sign of having been disturbed.

"It is stated that my grandsire never tired of relating this incident of his early married life; and while his 'better half' always maintained that it was a supernatural warning of the death of the doctor's wife, who actually died within the year, he always believed that it was a scheme concocted as a joke by some mischievous employes of the mill. Yet, how it could be accomplished without leaving some marks behind was a mystery he could not solve. But to my mind," continued Uncle David, "those noises which so disturbed their dreams were simply three claps of thunder. In their somnolent state they did not see the lightning, but only heard the crash, which to their excited imaginations seemed confined to the upper hall."

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
And leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

—Phillips Brooks.

How can any man make any great progress if he fears God? That was the old way in the Dark Ages. The New Way is to fear-not and love; to love God with all the soul, heart, and mind. This is the Age of Love.—B. P.

To-Morrow

Oh, where is the house without trouble or care?
 Oh, where is the life without sickness or sorrow?
 If truth was only made known everywhere,
 What a bright prospect there would be for to-morrow!

But since we have cares and troubles each day,
 And we each have our share of sickness and sorrow,
 Why should we not try to live better some way,
 And shun some of these on the brighter to-morrow?

With plenty of friends and a snug little home,
 Why is it of sorrow we constantly borrow?
 Why not let each day bring just what might come,
 And then always look for a brighter to-morrow?

"But," I hear someone say, "there is death and the grave,
 That way that leads to them so dark and so narrow;"
 But look once again, just over the wave
 Are flowers and sunshine and joy for to-morrow.

Yes, over the river our journey extends,
 We will have only just what we make, for our sorrow;
 And there we will meet and know our true friends,
 In the bright summer land, eternal to-morrow.

There will be a change e'er we reach that reception,
 When we leave this old form with its pain and its sorrow;
 For each shall cast off his cloak of deception
 As he passes from this life to that of to-morrow.

We will see them and know them just as they are;
 This will bring some remorse, to others bring sorrow;
 Then let us so live, be the time near or far,
 That we may have joy in the brighter to-morrow.

—H. L. Chapman.

Time is for Slaves

By C. C. Post

TIME is for slaves, and slaves only. He who feels the pressure of time; who is oppressed with a feeling that time passes; that he has too little of it in which to do what he would do; he who recognizes time as having existence, is, to the extent of his own recognition, a slave.

Only those living in eternity are free. Such only can know perfect freedom, perfect rest. To such alone is possible the feeling that all they would do will be accomplished. They need not hurry. They can act without compulsion. They can do whatever they choose to do to-day, because to-morrow they can do the same—because in the all of eternity there is opportunity for all things.

Time is itself limited, hence must place limits upon all things within it. It compels by limitation, by the closeness of its boundaries. Eternity is without limits. It is boundless, and places limits or bounds upon no one, upon no thing; neither allows it. All who enter are absolutely free to follow their own inclinations, to work out their own salvation. Because to-morrow they can do what they like, to-day they may do what they like also. Time, the great compeller, is not known in eternity, and has no influence there.

Any thinker may pass from time into eternity and be free. While yet in the body he can lift himself into a realization of the truth that he is in very fact deathless. It is deathlessness that constitutes eternity; a recognition of the fact, the being in eternity.

It is the recognition of endless existence, the fact that we will never cease to be, that constitutes eternity and freedom, and not the being in or out of the body.

An appreciation of this fact would change the lives of thousands, and lift the burdens from many a human soul.

'Tis a pity that so simple truths, yet so great ones, should escape the observation of multitudes.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.

Eternal self-communion is our destiny. Shall it be communion with selves that we must abhor or despise, or with selves into which we can look with gratitude and gladness?—A. P. Peabody.

Evolution in the Thirteenth Century

FIRST, man appeared in the class of inorganic things.
 Next, he passed therefrom into that of plants.
 For years he lived as one of the plants,
 Remembering nought of his inorganic state so different;
 And when he passed from the vegetative to the animal state,
 He had no remembrance of his state as a plant,
 Except, the inclination he felt to the world of plants,
 Especially at the time of spring and sweet flowers;
 Like the inclination of infants toward their mothers,
 Which know not the cause of their inclination to the breast.
 Again, the great Creator, as you know,
 Drew man out of the animal into the human state.
 Thus man passed from one order of nature to another,
 Till he became wise and knowing and strong as he is now.
 Of his first souls he has now no remembrance,
 And he will be again changed from his present soul.
 —Masnavi (Bk. IV.) of Jalal ad Din (13th Cent.)

The home should be a symphony; the life there at concert pitch, with high intelligence, as shown in direction, emphasis, motive, and the general thought and conversation; this intelligence (light) to be combined with strength of purpose and effort; these in turn joined together by the mighty bond of Love—Light, Strength, Warmth: these three in one, corresponding to the common chord in music, and soon to be recognized as the only true ideal of a complete human living, in the family, the community, the nation, and the world.—Abby Morton Diaz.

The most exalted spiritual conceptions rest upon a foundation that reaches down to the most degraded physical appetites. And the Individual who has reached the higher conceptions of Unity—the consciousness of inherent Identity with all else—evinces a universal love and sympathy, for he recognizes the Self in all planes of development, even from the beginnings of life; and in loving the Self he loves the All. He has risen to a full consciousness of his Individuality.—Eugene Del Mar.

How to Make Haste

READER, do you know how to hurry? This is a hurrying age, and you ought to know how to keep up with it. If you think it worth while, here are a few suggestions written for busy men that may help you:

1. Do nothing that you don't have to do. Cut out the non-essentials.
2. Don't hesitate. Begin at once. When you are through stop, and begin on the next thing.
3. Don't be too particular what part of the job you begin with. Other things being equal, do what is under your hand first, and the next nearest thing next.
4. Don't pause between jobs.
5. Don't go from one job to another, until the first is done. Do one thing at a time. It takes time to change your mind.
6. Do your thinking while you are acting, and think about the work in hand.
7. If you have assistants, use them. At first, do only what they can't do, and, afterward, help them out.
8. Do nothing twice. This makes it necessary to do it right the first time.
9. Don't lay down one tool except to take up another. If you follow these rules and a few more that you can make yourself, you will be able to reduce your working hours about one-half; you won't think you are hurrying; you won't be bored and worn out by your work; and when it is over you can go and romp with the baby with an approving conscience and a mind at rest.

Better by a Century

HERE is the conclusion of the whole matter: Nineteen hundred and one found the United States another nation from what 1800 left it.

In 1901 no man in his senses, who knew anything, would have consented to live as his grandfather lived a hundred years before.

The victories won over the "unconscious forces" were such that in 1901 the average man in an American city was a thousand times as strong, or had a thousand times as much physical power at his command, as the average man had a century before.

This means that in the United States, as the century went on, God and man worked together as they had never worked before in the history of the world.

And as a consequence, man with man worked together as they had never done before.

1. Open promotion for every child born into the world asserted itself as never before.

2. To every man it was gradually made clear that he was a Son of God, and, if he chose, could partake of the Divine nature. Men who can borrow omnipotence are not apt to fail.

The advance thus made in the three Eternities, in Faith, Hope, and Love, accounts for the advance, which has been infinite, in civilization. To work with God, to live in heaven, to work together and not separately, these laws, or habits, or systems—these are all. And All is enough.—Edward Everett Hale, in Outlook.

Thoughts on Prayer

PRAYER is the inward consciousness of need, The thought which causes strong desire to plead.

The faithfulness with which our work is wrought Is prayer accepted, while vain words are naught.

Those who crucify the self by daily prayer, Themselves for all emergencies prepare.

When stubborn pain, or so-called sickness thrives, "Behind me, Satan," is the truth that cries.

In every form that mortal mind appears, Prayer is the watchword to conquer fears.

Go hence, all thoughts of time and sense— This is the saving prayer—our soul's defence.

If we command the seeming ills to go, The heaven we realize destroys the foe.

The tenderness divine which thinks of others first Is the living prayer which satisfies our thirst.

Prayer is the harmony of a righteous life, Which lives above all discord and all strife.
 —Elizabeth A. Douglas.

A large number of people write us about their affairs, and their letters are filled with a tremendous amount of pessimism, and they are somewhat sceptical about our Club and its powers to help. It is almost impossible to enlighten such minds. Of course we cannot go into details in public print about the mystic methods, ancient secrets, and the working of the four degrees, and all we can say to these dear souls is that they must go into the Silence and reason with themselves about whether this Club can help them, and they will get the right answer. In no way do we urge any one to join this Club. In fact, it is a great privilege that we are presenting to people who are not successful.



THE divinity in man is the eternal builder, transmuting the cells into a physical form of ever-increasing symmetry and beauty. It arouses the mind to effort, kindles the fire of unrest and gives a longing to push forward to greater achievements. There is never a time in the career of the most brilliant and gifted but that they feel their incompleteness. Yet what they have done is prophetic of greater capacity for attainment, when the divine power is permitted to unfold itself without hindrance. The pain we suffer, the dissatisfaction and disappointment, is the punishment inflicted by the Divine Law, teaching the lessons needed to reveal the way to happiness and peace. When we know the law and are faithful to the duties that progression claims, every sincere desire will obtain an answer.—*Uriel Buchanan.*

Go through the world and find those who are intrinsically weary—wearied of the purposes, wearied of the results, wearied of the conditions of life. They are those who have lost their ideal, or who never had one.—*Wicksteed.*

Small kindnesses, small courtesies, small considerations habitually practiced in our social intercourse give a greater charm to the character than the display of great talents and accomplishments.—*Light of Truth.*

There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds himself back a little, and truly possesses, who is willing, if need be, not to possess.—*Edward Carpenter.*

"No vain or selfish person can possibly paint in the noble sense of the word. Vanity and selfishness are troublesome, eager, anxious, petulant; painting can only be done in calm of mind. . . .

"And, lastly, no false person can paint. A person false at heart may, when it suits his purposes, seize a stray truth here or there; but the relations of truth, its perfectness, that which makes it wholesome truth, he can never perceive. As wholeness and wholesomeness go together, so also sight with sincerity; it is only the constant desire of and submissiveness to truth which can measure its strange angles and mark its infinite aspects, and fit them and knit them into the strength of sacred invention."—*Ruskin.*

To the average man or woman this fight is a good deal of a bore. The soul seems too far away, and it speaks of far-away things. The Cloud-man talks sense, and good sense, as we have been accustomed to measure understanding. The Cloud-man always wins in the earth-life, and the purest and best of men have got no further than a partial understanding of what communion with God means. Of equality with God, oneness with God, they know nothing. Oneness with God means equal powers with God, and what man has shared God's authority? For anything I know, the Cloud-man enveloping the Divine spark may buzz through space for a billion years perfecting himself and getting rid of the dross. The only thing about it that interests me is the assured hope that the Divine will win in the end.

As Thou hast made Thy world without,
Make Thou more fair my world within;
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to Thee and man;
Strike when Thou wilt the hour of rest,
But let my last days be my best!

—*Whittier.*

O teach me, Blessed Father, to not doubt Thy Infinite Plan.

Self-condemnation has no place in the new and higher religion. It is always well to calmly reflect on our so-called errors and mistakes, but in these moments the soul often tells the mind that beyond all mistakes is a higher truth. As for our sins, the mind in its sober moments is always sorrowful and repentant. Who can say with all truth that a sane and responsible mind ever committed one sin? In the Grand Evolution the wages of sin and error is suffering, but never eternal damnation. The wages of sin is sad experience, which eventually leads to Eternal Life.

There is no beautifier of complexion, or form, or behavior like the wish to scatter joy and not pain around us.—*Emerson.*

Hold this thought: From the cradle to the grave is only a moment to our eternal souls; that life here on the earth plane is a blessed incident in our Eternal progress; that we go from plane to plane throughout the endless and spaceless universe, always progressing through countless forms and in countless states; that death of the body is like the wearing out of a coat—we cast it to one side and take on a new and better covering. We are all of us Eternal Souls. We no longer fear the blessed new birth called death. We see our Angel friends beckoning us to new and brighter spheres. Onward! Let us not faint or halt on the way.—*The Blissful Prophet.*

Toleration is not only a part of religion, but I often think it is the very heart of it. Certainly as we take broad and liberal views, we are lifted more into the light and wisdom of the Infinite Perfection.—*The Blissful Prophet.*

Key Thoughts

FROM chaos to order is the fiat of Life.

All things work easy with Love and hard with hate.

When impurity runs riot it finally becomes a consuming fire.

Disease is not lessened, but increased, by writing, reading and speaking about it.

That which you send out from your being is of the same quality and character as that which you allow to enter it.

We look outward and see diversity; we look inward and see unity; but the focus of Light and its different rays are all One.

The steps in climbing a mountain are very arduous, but a misstep will send one rolling down its sides on to the jagged rocks below in a few moments.

Life's meaning will always be sorrow, affliction, discontent, unrest until we can harmonize the whole being into perfect order.

The world is suffering more from intemperance in eating than it is from intemperance in the use of intoxicating drinks. It is suicide to die from overeating, as much as if you had taken poison or killed yourself by any other means.

It is with a man who does not live harmoniously as it is with one who has fallen into the water and does not know how to swim—his inharmonious efforts prevent him from saving himself from drowning, whereas harmonious effort would have kept him above water.

If we would not pass judgment so thoughtlessly, if we would not be so ready to condemn, if we would be humane, stop all cruelty to animals, and do with all as we would be done by, we would never have any murderers to hang; there would be no need of penitentiaries, jails and insane asylums, and we would not need to keep enacting prohibitory laws. We would not have Whitechapel, nor saloons, nor drunkenness.—*Lucy A. Mallory.*

Run if you like, but try to keep your breath;
Work like a man, but don't be worked to death.

—*Holmes.*

The mighty angels constantly watch every one of God's children, and as they are ready for spiritual or material things the supply is at hand. As we grow in Spirit, doors open that we little thought existed. God and the angels use the withholding power as well as the giving power—all in love and for our best interests. Some men would perform differently if they knew how they are watched by the Eternal Eye—the omnipresent God and the angels. Remember this is all done in Divine Love without anger, wrath or desire to punish. God loves and never punishes His children. We punish ourselves by not living with the one eternal, changeless law. With God it is not what we want or desire, but what we need. His love is so great for the so-called least or the greatest that He, in His Wisdom, gives us free will, and by Divine Wisdom His great and perfect plan is carried out in an orderly and progressive way, and in a while all reach infinite perfection.

It is Universal or Divine Mind which gives power, worth and value to men.

Mental Atmospheres

By the Rev. Henry Frank, in *The Metaphysical Magazine*

GUARD the atmosphere that envelops you. Each of us is surrounded by a zone of influences we unconsciously cultivate. If we are negative and receptive we welcome every current regardless of what effect it may produce. If we are positive and aggressive, we control the currents and suffer such only to enter into our lives as exhilarate and harmonize our powers. Each breeze that greets us daily as we inhale the morning air carries a special message in its breath. It arouses, invigorates and empowers us, or it depletes, enervates and discourages. Each sound thrummed upon the great Harp of Life—the jangling voices of the street, the whirr of busy looms, the rattle of the wheels of traffic, the screeching of whistles, the snorting of horses, the barking of dogs, the laughter of children, the groans of the unfortunate—each sound and sentiment of the earth—emits a vibration that polarizes the forces which constitute and quicken the essence of our beings. Shun those influences that deplete, welcome those that conserve. Avoid the Growler and the Grumbler as you would the scorpion and the snake. Avoid the pessimist and the prophet of despair as you would pestilence and the plague. Cultivate whomsoever laughs and smiles, grasps the hand with energy and scatters sunshine athwart your path. Cultivate whatsoever inspires confidence and courage and spreads confusion in the ranks of doubters. Cultivate whatsoever helps you to believe in yourself, and flee what belittles and demeans you as you would the fang of a viper. Make him your friend who lifts your eyes to the stars and conjures the moral forces of Nature to your aid. Carry good cheer in your heart, gentleness on your lips, encouragement in your voice and firmness in your tread, and you will disperse cowards as the sun dispels the fog. If you wish to be strong, cultivate the company of moral giants. If you wish for success, walk in the company of those who have succeeded. Their very presence surcharges your being with new life as does a crisp December day vibrating with electric energy.

The house that the physical body lives in can be torn down and destroyed, but if the spirit builds itself a habitation of loving thoughts and kind acts, it will endure to all eternity, and nothing can harm the spirit dwelling therein.—*Lucy A. Mallory.*

The Old House is being torn down, but the New Temple is ready for occupancy. Those who will not enter the New and partake of its happiness, must not complain of the discomforts of the Old, if they still prefer to cling to it. In the New, "my yoke is light"; in the Old, the burden is very grievous to be borne. Old habits of thought, feeling, action and diet—crude, corrupt and ignorant—must all be changed for the New and purer.—*Lucy A. Mallory.*

Bring In the Light

It is the duty of the State to help the criminal to become a man, and every criminal can become a man. There is just as much good in the lowest criminal as there is in the highest archangel; the only difference being that in the former the good is dormant, while in the latter it is highly active. Bring forth into activity the boundless good that is latent in every soul, and the worst of evils will of themselves disappear. Bring in the light and darkness is no more, says Eternal Progress.

Abolish the prisons and the workhouses, and establish in their stead institutions whose object it shall be to take the criminal and keep him until he has become a real man; to bring forth the best that is within him; but never to punish. And its methods for transforming the perverted minds into minds of culture and usefulness should be, by giving a thorough course in mechanical, artistic, intellectual, moral and spiritual training.

We should not try to run away from this life because we find evil connected with it. The evil is our own making, the result of our ignorance. This ignorance we shall take with us into the unseen realms, unless we get rid of it before we go; and the ignorance that gives us misery in this life will give us misery elsewhere. Let us proceed to banish our ignorance, and our miseries will cease.

The glorious present, when compared with the dark past, fills my soul with joy at the blessed future.—*A. Z.*

Men flounder in Dualism. "There is but one mind in all individual men," and in all Being. "Each is an inlet to the same and all of the same." There cannot be dualism in nature if "God is all in all." A great soul says: "Those who flounder in an ontological duality at last are like the unhappy members of Parliament spoken of by Daniel O'Connell—'They aim at nothing and hit it.'" In oneness there is bliss; in dualism, doubt, fear, grief and sorrow. The test of truth is: "Does it make me eternally blissful?" "Does it give me health, vigor and power to do?" Truly, men flounder in Dualism.—*B. P.*

Why Do We Grow Old?

LIVE in the spirit if you wish to keep youthful. We age mainly through our methods of thought. If our desires are high and our aims noble we are from that moment gathering to ourselves unlimited strength, beauty, youth and harmony—in all our mental, spiritual and physical relations. The following thoughtful article from the pen of a clever writer is well worth taking seriously. "If life is in the unseen and the spiritual," writes Dr. W. P. Phelon, in the Universal Republic, "then perpetual youth must lie there also, because youth is simply life at its highest and best in manifestation, in proportion to the fulness of the comprehension of spiritual things. Can it be true that man need not grow old while in the earth-life? Suppose there are two lads starting out in life: one recognizes only fealty to the physical and sensual; the other lifts his thought beyond the vale. As they develop and grow into maturity they continue the cycle of causation which came to them in their younger years. The physical, like a camera, reflects from itself whatever conditions they place themselves in relative to their everyday lives.

"The most stupid of us would not fail to perceive; the one who looked only to physical weakness would reflect as he gathered. The hunger satisfied, only to be hungry again; the thirst quaffing the liquid that does not slake the appetite; the scenes of physical pleasure that die in their completion, hardly leaving a memory behind them. The continued reiteration of the lesson of the physical teaches the weakness of the universe. At forty, to all appearances, the body has become as one four-score and ten, aged and decrepit—and why? Because he has drawn age and decrepitude with every breath. There has not been perhaps one idea of the power which holds strength and the forces of the universe in its hand; not a single thought of the higher intelligence from which proceed light and life; but constantly has there been a dwelling in the caves of gloom and discordant vibration, the resultant of the inharmonious operation in manifestation of all physical conditions.

"On the other hand, the one has meditated on the One who has all knowledge, wisdom and power, gathers from moment to moment an inflow of strength, by which the boundless Temple of the Whole is sustained and held up. Is it, then, any wonder that when he approaches middle age there is no bowing of the body, no aging of his features? But as he passes, decrepitude flees from him, and he constantly renews his youth. Instead of becoming older he becomes younger, and as his face is always set toward the source of light, the Light that is not on the land nor sea illumines his features, shines from his eyes, echoes from his speech, and becomes the aura surrounding him, making all those with whom he comes in contact better.

"It is a fact that they who live in the spirit have no need to grow old in the physical, but when the time shall come for them to lay aside the physical instrument, it is in their power to put from them a body as strong, as vigorous and as ready for the world's work as it was at the highest point of maturity. They who live in the spirit have no cause for reason to grow old. In proportion, then, as they follow out this principle, they can receive that which will be of the utmost benefit to their lives. While this is true in the whole, it is also true, as you will perceive, relative to the thought, whether from the physical or spiritual plane, whether it is loaded with impurities and grossness or purity and wisdom, for whatever is incorporated into the conditions of formation will appear with its respective effect.

"There may be pure physical thoughts, but they are not so strong nor life-giving as pure spiritual thoughts. The pure spiritual thought is the highest conception by which man triumphs over his environments.

"Let me beseech you to always think up. There is no danger of your forgetting to think down. When it comes to the directing of the mental-workings toward the sunlight of truth, then the difference is like the mole burrowing in the earth and the flying of the eagle, whose broad wings bear him on and upward toward the sun, to receive the best and highest that is offered to man for his choice.

"Choose ye this day whether ye will be bond-servants of the physical, or most noble masters of the spiritual.

"Peace from the Highest, and from the Brotherhood of the Spiritual."

Lift Up Your Hearts

LIFT up your hearts, the Lord Almighty reigns; Above this world His sway the Lord maintains. In all our mountains, valleys, plains and coasts, Lift up a song and praise the Lord of Hosts.

Countless blessings are out of reach of the unawakened man. Soul culture always generates psychic and occult powers to attract great blessings in the way of health, strength, happiness and fortune. Awake! Love, pray and listen. Mighty and powerful angels are ever near to help those who have a loving reverence for the ALL. They cannot reach the soul that is sleeping in the senses.

The whole universe exists for your education.

A Dream Which Meant Much

By the Rev. Henry Lewis, in *Onward*.

IT is long years ago since the news of the loss of the sailing schooner, *The Wavy Lass*, with her crew of ninety men, thrilled the whole of the population of Newfoundland. Neither vessel nor crew were heard from for weeks, until a report came from the far North concerning the rescue of eight men, and this is how it happened.

In a little fishing hamlet of some dozen families lived a young girl named Katie Crummie. Like others, she was moved with sympathy when she heard of the wreck of *The Wavy Lass*. She shed tears as she heard her father read the news in a paper to the crowd of men and women who came in that evening to listen, as the story was rehearsed concerning the orphans and wives and mothers of the lost crew.

The following night Katie had a dream. In her dream she saw the brave vessel in the dark night caught between two large ice-floes, and literally crushed to pieces; she saw the men escaping for their lives; she even heard their cries for help, as some of the poor fellows were the victims of the relentless ice and waves. Though the sea was so rough, and the night pitch dark, two boats were saved and manned. One boat got away with a few men, but in her dream Katie saw that boat vanish. She heard sad cries for help, then all was silent, except the wind and sea. The other boat she saw with eight men. She watched it closely, and by-and-by the men struck an ice-floe, hauled their boat on it for safety, and in so doing lost the only two oars they had, and thus they drifted about in the Atlantic for twelve days and nights. Katie followed them in her dream. She saw how they hungered for food, how they walked in a circle on the ice-floe to keep themselves from freezing and sleeping the sleep of death. She would fain have taken them food, but suddenly she saw the ice-floe running aground on the beach of a little island some two and a half miles out to sea from her home. The men landed, eight of them, for she counted them once again, as they hauled their boat up on the island. Then she awoke to find it was all a dream, but she was much agitated. In a while she went to sleep again, and the dream returned. Every detail of the shipwreck and about the eight same men, with their boat on the ice-floe, and their landing on the little island, was repeated, only more vividly than before.

When she awoke the second time the streaks of early dawn were in the eastern sky, and her mind was much impressed with the thought that she should go and rescue those eight men, as she dimly saw the island outlined out yonder in the ocean against the eastern sky. She knelt in prayer, and something seemed to say clearly, "Go yourself at once to the island."

She dressed hurriedly, resolving to go and maybe get back before any one would be astir. When she got to the cove where her father's little skiff was, she again lifted her heart up in prayer, and the voice said more plainly than before, "Go at once." She put the "bread-box" with provisions into the skiff, which her father had replenished the night before for his day's fishing, and hoisted the sail.

Concentrate When You Eat

WE should think why we eat and drink, viz., to supply material to rebuild the body. Hold this thought as you eat: "From the Elements, through the Mineral, by the power of Love I partake of this food."

Thought is a sort of mental arithmetic. While the mind retains its strength, an author's last book or last article is always the most important. Here is the total of the brain: the mind travels like a railway train, till at length it arrives at the terminus.

A wondrous, marvelous mystery, know
That each small atom seems to show,
From the star-gemmed sky to the daisied sod,
The boundless, measureless love of God;
And the law of the universe goes to prove
That the Eternal plan is infinite love.

—Emma B. Van Deusen.

"The health should be as sacredly guarded as the character," and the only way to guard the health is to live in Holy Vibrations—to live the life as taught by THE MASTER. Then you will need no drugs, medicines or doctors or healers. Heal thyself for all time, by coming to the Father through Christ.

This is the age of Prophecy. The Advent Review and Sabbath Herald of Battle Creek, Mich., contains many wonderful prophetic writings.

How much do you know about Socrates, Plato, and Aristotle? Do you know that familiarity with the teachings of these great souls can aid you much in soul culture under the influence of the present Higher Thought?

Purity of thought, word and deed carries one to the Most High.

In a minute or two the little boat was heading for the island. The morning was fine, the sea smooth, the wind fair. Katie had many a time sailed over the same course before alone, when she would go out to tend her father's herring nets, if he were very busy. She knew every rock and shoal in the vicinity, and knew the best place to land on the little island.

In a little while she was drawing nearer to the island, and the morning's light was getting clearer. Yet, though she felt sure she was on a God-sent mission, she was considerably startled when she saw the forms of three men clearly visible on a high peak of the island. Was she dreaming still? Could it be really true that men were there waiting for her? As these questions were clamoring for an answer in her mind, the little skiff ran right on a gravel beach, and eight sturdy men hauled up the skiff and its passenger high and dry on the island. One of the men—he was the captain—said to the girl: "I told my men just now, after we had been praying, that the angel of our deliverance would come, but we hardly expected it would be a young lady all alone."

"I dreamt you were here, and came with this for you," answered Katie, in a most matter-of-fact way, handing out the "bread-box" as she spoke.

"We are very thankful for your coming, for we have not had any food for nearly two weeks," said the captain.

"I knew that," replied Katie, quietly.

Then the men gathered in a circle around the girl, and sang:

"Praise God, from whom all blessings flow,"

and wept for joy as they sang.

Then they examined the well-furnished "bread-box." To their joy there were matches, for no fisherman's outfit is complete without them. A fire was started. Around it they gathered, and ate with thankful hearts.

Meanwhile Katie's people had missed her, but some one had happened to see the little skiff with its white sail leaving the cove at early dawn, and when the smoke on the island was seen, all surmised it was Katie who had gone out there; why, they could not tell, and there was nothing to do but that two or three punts should go out, Katie's father with the rest.

While the shipwrecked men were enjoying their meal Katie told them all about her dream. As she related detail after detail, the men stared at each other in wonderment. In their surprise they forgot their hunger and their food. The only conclusion they could dare to suggest was that the Lord had brought about their deliverance through Katie's dream.

In a short while the punts arrived from the mainland. Imagine their surprise to find Katie, surrounded by eight weather-beaten seamen, to bid them welcome. Then no words can describe the feelings of those humble fisherfolk as they listened to the story of the wreck, the dream and the rescue. The rescued men were taken to the little fishing hamlet, and treated with the hearty hospitality for which the fisherfolk of Newfoundland cannot be surpassed.

Pass Along "Good Cheer"

CATCH and radiate the sunshine,
Pass along the word of cheer,
Give a tender smile or token
To the sad ones far and near.
Gather up each passing sunbeam
And reflect it far and wide,
Sending forth its rays the brightest
Where the darkest shadows hide.

To the weary, heavy laden,
Walking lonely down the road,
Lend a hand to help them onward,
It will lift a heavy load.
To the aged and the careworn,
Grown so weary of the way,
You can be a very sunbeam,
Bringing light and joy to-day.

Not alone in crowded alleys
Do we find the sorest need;
There is sorrow in the palace,
There are hearts that break and bleed.
Scatter sunshine, brother, sister,
Sympathize with smile or tear;
Make this whole wide world the brighter
For your tender words of cheer.

There is no damnation for any one—there never was and never will be—and there is no defeat except for those who think defeat. Success is for you.—*Elbert Hubbard*.

"They are happy who are alarmed by no fears, wasted by no griefs, inflamed by no passions, enervated by no pleasures."—*Cicero*.

Remember, poverty and pessimism usually travel together. You may be in abject poverty and yet be optimistic; if so, you will soon overcome poverty. But if you are a pessimist and in poverty, your days are sure to be dark and black. The grand problem of human existence is never solved in pessimism.

Motives and Methods

By EUGENE DEL MAR
Written Especially for
MAGAZINE OF MYSTERIES

WHAT the New Thought offers is a new attitude of mind consequent upon a new point of view. Not new in the sense of novelty or originality; for no truth may be so described, since truth knows neither beginning nor ending. But new as contrasted with prevailing conceptions; and, as the ability to understand higher interpretations is attained, it is the individual conception of the old truth that is new.

The New Thought primarily affects motives rather than methods. The New Thought motive impels a clear understanding of principle and a full recognition of conditions. It seeks the deeper meaning of appearances, and reaches to their origin. Cause and effect forever remain unchangeably related; if one set any definite cause in operation the result will always be the one correlated to that particular cause. But its effect upon, or relation to, the Self will depend upon the motive and point of view.

The New Thought suggests putting a new motive into old methods, and retaining the latter until the substituted motive leads naturally to a change in methods. The new motive infuses fresh life and vitality into the old methods, and transforms them into new ones. The roads to success and attainment are somewhat similar, whether the Old Thought or the New be followed as the guide. The roads do not separate or diverge from one another at once.

The New Thought does not require a sudden change of methods, but it does demand a distinctively different motive. The old forms may be retained for the time being, but they are permeated with a higher understanding of principle. No sudden change in methods, or hasty transformation of life, is demanded of the New Thought adherent. There is an awakening—a "new birth"—which indeed may be and oftentimes is quite sudden, but it is in thought and motive. This accomplished, all else follows naturally and inevitably in due course of time; and, if let alone, without struggle.

The motive represents the principle, while the methods are its expressions and manifestations. Methods are related directly to appearances, and are the agents or instruments whereby principles are applied. Different principles may manifest in similarity of appearance, while contrasting appearances may represent the same principle.

Whatever one's motive, the same methods will lead to the accumulation of material wealth. Success comes through faith in one's self and as a result of concentration of purpose and exercise of faculties. The law is exact on all planes, and the same material methods will bring the same material results, irrespective of motive.

The point of differentiation is reached when the new-born motive suggests better methods. All growth is through acquisition; and, in order to acquire the superior, one must discard the inferior. The methods that are in consonance with New Thought motives will develop naturally; but, in their inception, there is no necessity for convulsions.

The principle fundamental to the New Thought point of view is Unity. It is in sharp contrast with the Old Thought conception of Diversity or Duality. The Self is ever the supreme factor in life, and cannot be ignored. From the new viewpoint the conception of Self is broadened and expanded, until one knows eventually that the interests of all are one and identical, and that the highest welfare of the Self demands the equal consideration of the welfare of all.

In accumulating a material fortune in accordance with Old Thought methods one simultaneously accumulates mental discords. Each atom of material fortune acquired by the old methods and with selfish motives is permeated with the inharmonious of separation and discord. The New Thought methods as readily assist one to all the fortune he can possibly enjoy, and make it radiate the love and harmony stored away in it.

The New Thought motive proceeds from the conception of Unity, from the understanding that the Self is all-inclusive, and from that broad ideal of toleration that expands into a love that is universal. It proceeds from the point of view of the Whole rather than the part, of the eternal and changeless rather than the temporary and changing.

The motive of the New Thought is an expression of Universal Beneficence. All outward conditions and environments are but temporary stages, each having its beneficent motive and purpose. This leaves no place for hate or fear, opposition or antagonism. All conditions and environments may be beneficially changed or improved through the influence of love. The principle is universal, and it prevails despite all appearances to the contrary.

This does not mean that one should rely upon mere passive thought. The New Thought is a philosophy of purposeful and constructive action. The Old Thought attitude of hate but intensifies discords and inharmonies. It deals with appearance or effect rather than principle or cause, and produces strife and opposition. Anger and hate de-

stroy the peace which love conserves and directs along more beneficent lines.

The attitude of love toward conditions and environments leads to their calm and impartial consideration, the discernment of the wisdom underlying them, and the extraction of the good inherent in them. A spirit of love enables one to reach causes or roots. It assists one to make changes in cause rather than in result, through treating inharmonies rather than their symptoms. Each condition or environment has its place and purpose, and as these are lawfully met they alter proportionately.

A spirit of hate renders any appeal to reason and equity out of the question. It senses evil as inherent in unpleasant and inharmonious conditions; it seeks to destroy the symptoms; it has no concern with causes or principles; it has no conception of Unity; it has no recognition of universal beneficence; it assumes a duality of principle corresponding with duality of appearance; and it is stirred to "righteous indignation" over the very symptoms which it inevitably duplicates and perpetuates in its unreasonable hate.

It is the motive permeating words that moves to action, and how one speaks is far more important than what he says. The motive of action is of prime importance, for it vitalizes and dominates action. What motive is to action the tone of the voice is to the spoken word. It is what gives it the intonation—the false or the true ring.

This is evidenced notably in the treatment of children and animals. They sense quickly the motive of words in the tone of voice, and to them the meaning is quite secondary or even unimportant. The tone of voice expresses the degree of love animating the words. It indicates the sense of unity or separation—the love or hate—to which the words but give tongue.

Hate cannot destroy hate, nor may love annihilate love. Each intensifies its kind. But love obliterates hate by converting it into its own likeness. The spirit of the New Thought is love, and it loves conditions and environments into higher forms and better manifestations.

Love attracts to it all who are actuated by a similar motive. It reaches to principles, and either disarms the upholder of inharmony or puts him on the defensive. The best cause will always win when its justice is clearly seen. The motive of love permeates all disguises, and illumines the inherent justice or injustice of contrasting conditions or contentions.

The Old Thought and the New Thought are dominated by very contrasting motives. The Old represents duality and opposition, and the New unity and co-operation. The Old accentuates social position, reputation and material acquisition, while the New emphasizes spiritual development and character. And yet these dissimilar motives may employ similar methods.

It is not demanded of the New Thought adherent that he make any sudden or revolutionary changes in outward manifestation. The process is an evolutionary one; as the growth is from within, it is slow and gradual. What is required is a change of motive. One must substitute courage for fear, faith for doubt, love for hate, and the inclusive Self for the self that is exclusive. When this is done, all else follows as an inevitable consequence.

It is the divine in man that impels and compels him to do and achieve. When we fully recognize and realize our force and energy as divine—as a part of the Whole—we approach oneness with God, and in a while are omniscient and omnipotent.—*The Blissful Prophet.*

Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to know Him, in that very name and form you will know Him.—*A Hindu Sage.*

"Rich is that universal self whom thou worshippest as the Soul."

"Life Without Love"

LIFE without love is like day without sunshine,
Roses bereft of sweet nature's perfume;
Love is the guide mark to those who are weary
Of waiting and watching in darkness and gloom.

Love, to the heart, is like dewdrops to violets
Left on the dust-ridden roadside to die;
Love leads the way to our highest endeavors,
Lightens and lessens the pain of each sigh.

Life without love is like spring without flowers,
Brook-streams that move not, or star-bereft sky;
Love creates efforts most worthy and noble,
Prompts us to live and resigns us to die.

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PRACTICAL IDEALISM

By HORATIO W. DRESSER

Written Especially for
THE MAGAZINE OF MYSTERIES

A YOUNG minister recently told me an incident in his inner life which admirably illustrates the power of ideals. For weeks he had been greatly overworked, and as a consequence he had been unable to sleep restfully. Among his parishioners there was a man for whom he was greatly concerned, one who was the victim of intemperance. One night before commending his soul to sleep my informant breathed a sort of prayer for light, an earnest appeal for wisdom to aid him in this troublesome case. As he prayed, there occurred to him one of Jesus's most striking sayings, and this Scripture passage was the last thought in his mind before he lost consciousness in sleep. The next morning he awoke feeling very much refreshed, after the best sleep during these busy weeks. In his mind, the first thought of the new day was that same Scripture passage, and with it there was still that peculiarly elevating consciousness which the passage suggested.

Aside from the wisdom which may have come from this night of rest in the ideal world, what possibilities of self-development are suggested by this incident? By lifting his thought upward in prayer, by feeling earnest longing, the minister put himself in an ideal attitude. His consciousness was lifted above the level of physical sensation, so that it interposed the least obstacle to the restorative powers of nature. In this attitude he lost consciousness in sleep. The whole night was tempered by this attitude, and the next day was begun with it. The benefits were both physical and spiritual. New inspiration came for the day of service, and a new impetus came into the personal life of the worker.

This incident well illustrates the fact that the absorbing thought of our conscious life gives a dynamic turn to the life of our subconscious self. Had the last thought been one of bondage to fatigue, the night would probably have been no more restful than those which went before. It does not follow that it is always the last thought which controls the night. But we may safely say that it is the most positive thought. Moreover, there is something peculiarly effective in a thought which lifts the mind. One ascends, as it were, above the clouds, into the pure empyrean. One is detached for the time being from the sweeping tide of anxieties and struggles. If sleep comes at such a moment the entire individual is in the most favorable attitude for "nature's sweet restorer" to do its best. We have barely begun to sound the possibilities in this direction. Consider how much we might accomplish first for ourselves, then for others—when we are fit to labor in their behalf—by consecrating ourselves afresh each night with some ideal of noble service in mind.

In the first place, this is undoubtedly the most direct way to gain that power which shall restore the tired organism, and put it in better health. For it is nature that heals. All that any means of regaining health can accomplish, at the utmost, is to remove obstacles to nature's resident power. It is not medicine that heals. Thought does not cure. Nature is competent. Hence, there is every reason to learn how to co-operate with nature. Usually, we accomplish most when we put the mind into an ideal attitude. It is, therefore, of great consequence to know that the mind functions on two levels, that in the ideal region the mind not only interposes no obstacle to nature, but actually draws upon higher sources of power.

But it is not alone in regard to sleep and health that the ideal attitude is effective. It is equally important to put one's self above the clouds for a little time, when the day begins. We may find ourselves immersed in the clouds many times during the day, but the day will be the better because it began well. If we form the habit of seeking the superior world, morning and night, after a time it will be very much easier to ascend to the realm of peace. Possessed of the ability quickly to turn there where all is peaceful, we shall be able at will to transcend our lower mental states many times during the day. In due course we shall live more and more above the clouds in spirit, while working all the better in the lower world with our hands.

This is by no means a new principle. Those who are accustomed to pray night and morning will, perhaps, find what I have said so commonplace that they will wonder why I take space to indulge in truisms, and hence they will miss the point altogether. The point is not the newness but the more detailed knowledge we are gaining in these days in regard to the law, the relation of ideals to the subconscious mind, and above all the relation to health, either one's own or another's health. Many a person moves the lips in prayer who does not lift the soul. Many another prays with a small segment of the great whole of life without filling the being with the spirit of prayer. Prayer is very often restricted to what is called the religious life

in a very limited sense of the word. It is very difficult to convince some religious people that prayer can have any connection with the health. "The day of miracles is past," we still hear. It is hard, indeed, to reach the dogmatist.

It is desirable to approach the whole subject in a fresh light. The best way to do this is by study of actual life. One incident like the above is worth more than all the arguments in the world. When you have had evidence of the power of ideals, study that evidence to see what it teaches. Call it prayer, suggestion, practical idealism, or what you will, but *investigate*. You are not half awake to your own resources. A miracle is taking place within you all the time. You are in possession of all the resources you could ever have reason to ask for. Yet you complain of the universe because, as you allege, it has left you helpless.

Another step is taken when, having discovered our inner resources, we lift the mind above the clouds to fit it to help our fellows. If you find yourself making what you call mistakes and giving way to angry passions, remember that you are at such times active down in the clouds. Therefore, lift out and up, breathe the purer air of the empyrean, and send yourself forth in that spirit. In the incident described the result was beneficial to both parties. We help ourselves most quickly by helping others, and to lift the mind is not only to be strengthened but to be guided. Therefore, it is well to dwell at some length on such evidences as you find of the power of ideals until you see their psychological bearing, their relation to health, their value in reference to character building, and their relation to the service of your fellows.

Illumination—Adeptship

THE deeper we go into the inner temple (the soul), the more illuminated and open will be our minds and the brighter our intellects. In a while, through soul-culture, the finite merges into the infinite, and man becomes more than man. Teachers and writers often say: "The Absolute is something concerning which we cannot form any definite conception." It would be better if they confessed they had not yet arrived at the super-conscious state; that they as yet could not form definite concepts. Adepts, here in the body, on the earth, are such by becoming one with the Infinite, the Absolute or the Perfect. Man only teaches or preaches what he knows, what he has realized, and it is ignorant presumption for him to say or infer that there are not omniscient, omnipresent (through clairvoyance, clairaudience, astral projection, telepathy, etc.) and omnipotent men. Know ye, beloved brothers, there are "elder brothers" walking the earth this day in great numbers? These freed souls, through aeons or great cycles, have attained to the Blessed State, the super-conscious state, and know and tell all beings that ultimately they, too, reach the same goal—oneness with the Infinite, the All, the Absolute, the Perfect, God.

The most exalted spirits now walk the earth, working as no man works, to uplift the whole. Of necessity these souls must be mystics and work in a mystic way, else men would adore and worship and follow them. Each man is his own redeemer and must redeem himself. All a great soul—a freed soul—can do is to suggest the way and sow here and there and everywhere seed-thoughts. Man must go beyond the finite to comprehend the Infinite, and in the countless cycles of Eternity this is exactly what all men do. By giving up all (all illusions, attachments, mortal mind and will) he begins ALL. Again (permit the reiteration), all men must redeem themselves by the eternal power that dwells within—by the eternal God that always dwells within each soul. So the All is comprehensible, must be comprehended, and will be comprehended by all, sometime, somewhere.—*The Blissful Prophet*.

Compulsory legislation, in the interest of many alleged reforms, is puerile and impotent.—A. Z.

January 1, 1901, we commenced the millennial morn of an eternal Golden Day, when love, peace, tolerance, charity, honesty, integrity, justice, and good will to all beings will be the order of life. And with this new dispensation the world will establish the eternal and universal church that will be creedless and non-sectarian.

"A better church shall come, the church of love. Men shall not ask their brother any more, Believest thou? but lovest thou? and all Shall answer at God's altar, 'Lord, I love.'"

The words of the spiritual man are all aglow with soul, and we say, "What great personal magnetism he possesses!"

Oneness

HEALTH has the same derivation as *whole*, which means integrated, undivided; while selfhood implies separateness, disintegrated, divided. The law of oneness is everywhere apparent. Its emblem is the circle. Planetary circles occupy space. "The world is round like a ball." The horizon encircles us. Tree growth takes circular form, the trunks growing in circumference by added circles; flower-petals circle around a common centre; fruits grow round; liquids take circular shape in drops and in bubbles. Our eyes are circles, and perhaps this is why we see beauty and grace in curved lines, rather than in angles.

With human beings, oneness is a fact. Intelligence, genius, talent, skill, stupidity, wit, humor, generosity, vanity, selfishness, kindness, pity, grief, honor, hope, greed, servility, jealousy, envy, affection, pride, fear, joy, worry—all these are exactly the same, wherever found, and a line running straight down from palace to hovel would cut through them all. Sympathy reveals our oneness. We cannot enjoy alone. The child is swift to show his pretty flower or sea-shell. His elders give quick summons to look at a rainbow, a brilliant sunset, a work of art, or an unusually beautiful fabric. And the news of an uplifting thought or fine stroke of humor must straightway be told, and experiences related. A Robinson Crusoe on his island would gaze with but mournful pleasure upon its strangely beautiful flowers and magnificent scenery, having not a person to say with him, How beautiful! how grand!

But oneness is even more strikingly proved by the union of religion, science, philosophy, and poetry, in recognizing the one immanent Life back of all that is manifest, and by the fact that such recognition is universal.—*Abby Morton Diaz*.

"In Touch with God"

FEW persons understand just the proper way to bring themselves in touch with the Infinite. In touch with the divine means harmony and peace with the soul. It means a lifting up into the realms of the unseen.

One may develop his soul to such an extent that he may frequently realize the presence of God.

There is always time for thought, and ultimate good will eventually result from the desire for understanding. It may take longer on the part of some than others, but as I have said, a strong desire is always rewarded if it is continued long enough.

The pleasures of the physical are not to be compared to the inner peace and joy that comes to the soul when it is in touch with God. It is that peace which passeth understanding; that peace which the world cannot give; that peace which is experienced continually in heaven.—*Light of Truth*.

Positive Thought

THE Rev. Hugh O. Pentecost is an open, progressive thinker. In an article on Positive Thought he says: Invite and entertain positive thoughts. Affirm. Assert. Be. Will. Have faith. Love. Know. All things are possible to him who believes, loves, and knows. Have confidence in yourself. Trust your own thought. Have courage. Dare. Recognize your own goodness, wisdom and strength. See only goodness and beauty in others; in earth, air, water, grass, flowers, trees, weeds, insects, birds, animals, reptiles, architecture, works of art. Hear only harmony in the roar, plash, or ripple of water; in the sighing, whistling, or roaring of wind; in the song or quack of birds; in the grunts, shrieks, barks, whines, or growls of animals; in the rumble of city streets; crying of children, laughter, singing, cursing or quarreling of men; in the whistling of locomotives; in the church chimes and firebells; in the hand-organ and fish-horn; in the din and uproar of battle; and in all music; and in every other sound. Perceive only truth in all religions, creeds, books, conversations; and only justice in all governments and social systems. Think light, heat, movement, health, life, goodness. These are the positives. In them is the power. Live positively. Be an incessant, insistent Yes.

True Cheerfulness

ALONG with humility we should cultivate cheerfulness. Humility has no connection with pensive melancholy or timorous dejection. While the truly humble guard against the distraction of all evident passions and inordinate cares, they cherish a cheerful disposition of mind. There cannot, indeed, be genuine cheerfulness without the approbation of our own heart. While, however, we pay a sacred regard to conscience, it must be enlightened and directed by reason and revelation, and happy are the individuals who have arrived at that stage of development. The state of mind which attends such a moral and intellectual condition is equally remote from sour dissatisfaction, desponding melancholy and frivolous hilarity. It smooths our path and sweetens our cup, rendering duty easy and affliction light.

"To know the Law of Life and live it; this is our Health, our Prosperity, our Happiness."

THE REAL MAN

By WILLIAM E. TOWNE

Written Especially for
THE MAGAZINE OF MYSTERIES

WHEN the mortal man is born into consciousness of the Real Man he comes into a knowledge of the Eternal Spirit or Soul—that which endureth forever.

The majority of people on this earth to-day are living in a hypnotic sleep, produced by their belief in the reality of the sense consciousness. In other words, they live in their passions, emotions and sensations exclusively, and never once realize that Eternal Principle or Reality which lies back of the senses.

The Real Man is calm, serene, patient amid all outward storms. He looks on unmoved by the clamorous voice of the senses. He knows that the physical senses are to be used, but he is never hypnotized by them. The Real Man is always poised. He knows that he is Eternal Principle, and that he is supreme over all the passions and emotions of the mortal man; that these have nothing to do with the Real Man beyond being his instruments for gaining experience.

The Real Man is divinely loving. He knows that every human being is gaining only such experience as is essential to his unfoldment, and that what we call bad and evil are only relative terms in reality, indicative of a stage of growth which we may have passed.

The Real Man knows that back of all the seeming inharmonies in the world there exists one great Principle of harmony, and that this Principle is gradually coming forth into perfect expression.

The souls of men are now beginning to come forth into the outward life. We are becoming tired of the old methods of living. We have dwelt long enough in the hypnotic sleep of the sense consciousness. We are awakening to our Real Selves, we are coming to know ourselves as Eternal Souls instead of mortal men and women, and in proportion as we come into a realization of this grand, almighty truth, we lay aside the petty pains, trials, sorrows and excesses of feeling which attend the life of mortal man, and come into the vibrations of peace, poise, loving kindness, divine satisfaction and eternal consciousness of well being which are forever a part of the Real Man—the Soul.

We have only to give up our striving and straining and fretting and let go of the sense life mentally in order to begin at once to grow into the consciousness of this blessed Divine Self which is at-one with the God of the universe.

This Divine Self is the Christ Principle in man. It is the "only begotten son of the Father" manifesting in the flesh. If you rest your mind in it all of your path will become smooth. All your tears will be wiped away by the great ocean of peace and harmony in which you will find yourself. The inharmonies of the sense life will no longer have terrors for you.

Turn to this Real Self in trust and faith. Let your mind sink into it. Keep still and cultivate repose daily. Then when peace begins to come, carry it with you into the outer life. Thus shall the soul consciousness become so a part of your everyday life that you will never become lost again in the vibrations of the physical senses. The sense of inner peace and security will never leave you. You will be standing on the "solid rock" of eternal life. You will become sound of mind, well balanced, sane and happy. You will become a part of the universe. You will love all life, all nature, and find joy therein. You will wonder how you could have been so blind heretofore.

Remember, the first steps in this blessed unfoldment are to cultivate faith in your Real Self, and to let go of the outer life and cultivate repose. If you lack faith, go into the silence and wait quietly and faith will come. There is tremendous power in repose. Keep still and wait patiently and listen for the inner voice of the soul to enlighten you. Faith and patience will bring results as sure as the sun rises and sets. The Soul will reveal itself to all who seek it patiently, and listen for its voice. All it needs is recognition. "Behold I stand at the door and knock," is true of the blessed Christ in man. If you open the door of your minds to truth you will surely find it. Truth never changes. It never comes or goes. It is absolute. It is eternally with you.

The only road to lasting happiness is by a recognition of this blessed Christ Principle in man. By this road you may come into a realization of eternal peace, eternal happiness, eternal strength and poise and freedom from all fear. Through perfect, divine love all fear will be cast out. The Real Man knows not fear. He knows not hate nor envy nor striving.

The Christ Principle is coming into outward expression throughout the world as never before. To this fact is due the great awakening known as the New Thought movement. To this is due the wonderful interest now being manifested in occult teachings and literature, and the marvelous dissemination of this kind of wisdom through books and

papers which is now taking place. Men are sick and tired of feeding on husks. The old ways of life seem empty. They are hungry for the living waters of Life and Truth. They are tired of shadows and shams. They want the Real. They are tired of the shifting foundation of sand. They want the solid rock which is eternal to stand upon.

Beloved, seek and you shall find. Go into the silence and awaken to a knowledge of your own Eternal Soul. Be reposeful. Cultivate love. Still the voice of the senses. Listen for the Real Voice of Truth which speaks in the blessed silence.

The way is not difficult, but it may require great patience. But the reward is beyond all price. It is so exceeding great that mortal words cannot picture it. Each step makes the next one more easy. A little light gained will show you the way to much higher ground. The one great thing to do is to turn in the right direction, to give up the temporal for the eternal, to be willing to let go of the sense life in order that the Real Life may become manifest. "He that loseth his life shall find it."

Cultivate unselfish love. Seek to help and enlighten others. Think of yourself as one with the Whole. Be not impatient.

So shall you find wisdom and peace.

Vegetarian Psychology

By Rev. Henry S. Clubb

PSYCHOLOGY, in its broadest sense, is the science of mental and spiritual development. Not the intellect merely nor moral faculties merely, but the whole of the faculties and functions of man nature. In fact, it is the science of man as "a living soul." We hardly agree with the question, "Has man a soul?" Man is a soul, and, as a living soul, he for a time has a material body. The body is useful as far as it tends to the development of the living soul, and in this aspect the question of food bears an important relation to psychology.

The chief advantage of a material body is, it places man in intimate relation with outward nature and with other incarnations. The advantage of this relation with outward nature is, it enables man to employ external things to promote his own growth or development. Living for a time in a body enables man to see the outside of creation, to see effects or results, and thus enables him to judge what contributes to the greatest and most satisfactory development of himself as a living soul.

The questions for man in this aspect are: What food will furnish the best material for the construction of my body so as to make it the best possible instrument for my use in the growth and development of my faculties as a living soul? Does the killing and eating of other animals, my fellow-incarnates, contribute to the development of those psychic faculties that are most desirable to me as an immortal being? We not only must consider the food itself, but the means necessary to its production and preparation.

Another question which should perhaps precede these is: What kind of a psychic development do I desire? Do I desire to live a demon or an angel? If a demon, we can conceive of no better course than the indulgence of the carnivorous appetites, because that indulgence is a certain development of the propensity to delight in bloodshed and the destruction of life. But if I desire to become angelic in my nature, then the destruction of life or any practice which involves destruction of life must be shunned. Settled that the object of life is to become endowed with the noblest faculties of a spiritual nature, and the growth and development of those faculties constitute the great purpose to be attained in the selection of our food, does it not become apparent that only such food as can be obtained without violence and the destruction of sensitive life can possibly be suitable to this fixed purpose of life?

Then compare the effect of carnivorous food with granivorous and frugivorous, and we shall see that the carnivorous is the most dangerous enemy to man. The best specimen of the carnivorous is the lion, and it is well known that in his wild state he does not hesitate to prey on man as well as on other animals. He is dangerous to human life. He is used as an illustration of the embodiment of evil, "going about like a roaring lion, seeking whom he may devour." Flesh, fresh and dripping with warm blood, and still pulsating with warm life, is his greatest delight. He is an object lesson that cannot be forgotten, while the best embodiment of the herbivorous and granivorous is the lamb, to whom the sight and scent of blood are repulsive, and the lamb is used in Scripture language to represent the embodiment of the Saviour of men—"the Lamb of God who taketh away the sins of the world."

Feed the carnivorous on grain and pulse and you

may tame him and make him docile, but give him flesh and blood and he will at once manifest the ferocious nature. The butcher's dog is the most dangerous, because he can eat his fill of flesh and blood.

The man's spiritual and celestial developments can be best promoted while dwelling in a body built up of the purest productions of earth, air and sunshine. Select from the beautiful productions of the field, the orchard and the garden and you will have food most conducive to and in harmony with the highest and noblest faculties, and consequently to the peace of the world and the restoration of man to the paradise of God.

Thus viewed from a psychological aspect, the practice of the Vegetarians is beyond all question the best. The ancient Greeks understood this. Hence the vegetarian practice was insisted on by the founders of Grecian philosophy; and the highest mental and spiritual development of that period, as proved by their exquisite statuary, was attained in the Grecian schools of learning. The same principle holds good in the case of the Babylonian captives, who preferred pulse to the king's meat:

"And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."—Dan. i, 20.

What nonsense!—"Whom He loveth He chasteneth." Even to this day some of our brothers foolishly impute to the great and blessed All-Father all sorts of human and inhuman attributes.

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"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—Ps. xxvii, 4.

SALUTATIONS of peace be with thee this fair morning, my Child.

What is thy query? As to the place of worship? And thinkest thou, because thou wert moved to go out into the fresh beauty of the wood and field instead of remaining to worship in the temple of stone, that thou art unworshipful? Beloved, am I not in every place? Is my tabernacle not as surely amid the stately pillars of the leaf-embowered woods or the flower-scented fields as in the temples made with hands?

Worship is not subject to time or place. Worship is that reverential adoration which, like sweet incense upon the altar, ascendeth continually from the heart at one with Me. Thou mayst as truly worship in the dark bowels of the earth or in the midst of the trackless desert if so be thy heart is worshipful. Follow the voice within, and when it speaks, obey.

If perchance it should bring thee out from among men, as this fair day, to sit in the hush of nature, come freely, gladly and with rejoicing. Be not troubled by the thoughts, unuttered or expressed, of thy friends. They may not need what thou needest. They may not see what thou seest. But fear not. If thou art wise thou wilt cast no shadow upon their faith or manner of worship. There will be many, many times when thou wilt be with them in the stone temple.

It is needful, dear one, that thou distinguish between the letter and the spirit of worship. E'en though thy body might observe every form and devoutly heed, to all appearance, the words of prayer or ritual or sermon, yet if thy heart were absent, if thy thoughts wandered afar in the world, this would not be worship. Take heed, therefore, that thou be, as well as seem, devotional, for thus only canst thou know what worship is. Then wouldst thou forget to query what thy friends might say of thy going forth into the woods or other places.

Supreme, O Child, above all else, should be thy love for that which is above form, that which transcendeth words, for thus only canst thou live that larger, freer life which belongeth to the Spirit, for thou, Beloved, art not flesh, but spirit, pure, holy and perfect as when My mind conceived thee and My Spirit touched thee with life.

More and more would I draw thee unto Me and teach thee the Law of thy higher being. Therefore, this lesson have I set before thee now, the lesson of discrimination or separation. To discriminate between that which is bound and that which is free, that which is fleeting and which enduring, is most needful; for, in the many diversities of life as thou liveth among men, thou wilt have many questions and much perplexity until thou art enabled to perceive the real meaning of each event.

First thou wilt have many problems concerning thy relation with others, as to duty, work or social custom. In thy heart hold the clear, fine image of thy perfect self, with its rich endowment of My nature and My power. In that image which I give thee as a perfect reproduction of the pattern in My mind, thou wilt see thyself as I see thee and thou wilt find no lack. For every need thou wilt have supply, for every act a faculty. If thou needest wisdom, that which I have given thee floweth forth clothed with speech. If thou needest counsel, thy spirit hath but to turn to Me and that is given which seemeth best, both to Me and thee. Thus wilt thou be able to establish relations of harmony, as well as wisdom, amongst those with whom thou art associated. Seeing ever before thee this ideal and perfect self, thou wilt know it as ever free from fear or constraint, for, if it be wise, how can it make flesh mistakes? If it hath the perfect love which floweth as a stream between Me and thee, how can it be afraid?

Confound not the consciousness of thy lower self with that of thy spirit. Here thou wilt find thy faculty of discrimination most valuable, for that which is imperfect cannot come from the perfect. When in thy consciousness, therefore, there is fear, doubt or wavering, know thou for a certainty that it is the lower, not the higher, self which is think-

ing, and if thou wilt but keep thy heart and thy mind always allied to thy spirit, thy emotions and thoughts will be free and wise and Godlike. So wilt thou put away from thee concern as to thy decisions when they differ from those about thee. Having the light, knowing the path, thou wilt be true ever to live as becometh My Child.

And what dost thou ask about the happiness of those who may be displeased at thy manner of thought? Nay, nay, My Child, question not, for whom art thou to please but Me? for in pleasing Me, that is, in being true to what I reveal to thee, thou canst not do otherwise than please those who have intelligence to see the right.

Yet, remember thou hast wisdom; therefore, even though thou follow the light, thou wilt have discretion and judgment as to how thou wilt make it manifest, and whilst thou wilt not compromise with Me nor overshadow thy true self, yet thou wilt be given such love and wisdom as, united, will teach thee the true manner of adjustment.

The point above all, Beloved, is to so clearly discern the right that thou wilt be drawn to it and love it with all thy heart, so that thy pride, thy sensitive care about the customs of the world will vanish. I would have thee so wise and gracious, so radiant with love, that whatsoever event or condition that might come into the day's experience, would be illumined and glorified by thy manner of meeting it; for so soon, Beloved, as thy spirit becometh paramount to thy flesh or thy intellect, just so soon wilt thou be as a sun to thy earth and to all that dwell in thy world.

Hath not this thought joy for thee? Art thou not quickened with an inspiration to be that shining centre from which goeth forth rays of light and warmth? This light, dear Child, falling upon the pathway of those who may be weary and faint, shall revive their courage and show them the right path for their stumbling feet. It will also warm their hearts and give them comfort and help to lift their burdens. Again will this light, shining into their darkness, make plain and luminous the hard things and sorrowful with which they are beset.

Rather then, O my Beloved, shouldst thou consider the gratitude and joy with which thy friends would welcome thee and thy ways, even in thy differences from their ways and their thoughts.

It lieth in the destiny of every Child of Mine to be as the Christ, the Redeemer to his world. Shall he not long for that day when he shall begin the Christ ministry and that power by which it shall be accomplished? That day, My Child, is *Now*, for, to the Spirit, there is no time. It is only in thy lower or natural self that time is. When thou canst identify thy consciousness with thy spiritual being, thou shalt live ever in the *Now* and be My agent and interpreter. Then shall thy whole thought be, not What shall the world say? but "What can I do to glorify the Father?"

Hast learned this lesson of the difference between the letter and the spirit, Beloved? Sit thou now for a brief space, even here, with the sweet whisper of the leaves and the joyous songs of the birds for thy choral music. And when thou hast felt My breath in this sweet silence of nature's temple, thou wilt be quickened anew with devotion and worship. May the revelation of this holy Sabbath abide with thee.

Helen Van-Anderson.

This Magazine sees good in all religions. Indeed, All is Good. We have sincere reverence for every man's religious belief. For the blessed Jesus our reverence is deep, very deep. We bow our heads in reverence to all religions, and it will be noticed that we continuously print teachings culled from all religions. It is possible to unify all the religions of the world by being a universal lover and exercising a broad and loving charity to all men irrespective of their religious tendencies.

We find God in the Silence as we Listen with Love and Patience.—A. Z.

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President Eliot and the Modern Thought

By Kate Kensor, in Light of Truth

PRESIDENT ELIOT, of Harvard University, has stirred up a good deal of tempest by denouncing, at a recent Methodist Ministers' Association, the methods employed in the modern Sunday-school as too emotional, doing no lasting good and furthering a system that is all wrong. President Eliot says the church needs to reconstruct the form of training children and youth, as it is impractical to implant doctrines, principles and imagery drawn from war, fighting or sacrifice. He claims that the church should teach natural poetry, that of human affection and the common sentiments of mankind. Further, President Eliot says, "Give the children the Buddhist thoughts of kindness to animals and of looking up to nature's God, true nature, and at 20 let them be taught the graver matter of comparative religion. The emotional side is developed perhaps, most largely, in the Methodist Church. I find it does me no good to get my emotions stirred up unless I can do something about it all. The church has made great efforts to get means to apply in young people the force of emotion. The idea of sacrifice is barbarous in the highest degree, especially when including human sacrifice. Yet the scriptures and religious poetry are filled with it. The conception of sacrifice and warfare ought to be omitted from all teachings for children."

It is small wonder that such advanced thoughts as these created consternation in the ranks of the preachers who had been wont to consider the religion which governed the lives of forgotten generations sufficient for and applicable to present-day needs. It is small wonder, also, that new religions are springing up like mushrooms, when the great majority of the clergy insist upon such scholars and practical educators as Dr. Eliot subscribing to a creed that was made by men who had no conception of the needs of this time. Such stiff-necked egotism has cost the church much in the loss of some of its brightest and deepest thinkers.

Robert Ingersoll, whose father was a minister, became the avowed antagonist of a church which still fed upon the husks of dogmas long since useless. Had the church shown some leniency with this man of independent thought and convincing eloquence, he might have arrayed his forces in her favor instead of leading hundreds to question her doctrines and her claim to righteousness.

Thomas Paine, patriot, scholar, logician, to whom America owes more than she has ever been willing to acknowledge, was denounced and persecuted by the church because he failed to accept the cut and dried creeds of the churchmen. Have you noticed how time has softened the attitude of the church toward this man? Both Robert Ingersoll and Thomas Paine were of spotless morals, as moral in general conduct of their lives as the average Christian.

Dr. Felix Adler, recently elected to the chair of sociology in Cornell University, and president of the Society of Ethical Culture, is one of the great mental and moral forces of New York, doing some of the most successful, energetic and practical moral work that has ever been undertaken there. He is an atheist, a profound thinker and a great moral teacher, all in one. Professor Adler is a Jewish rationalist and agnostic, who left an orthodox Jewish sect because he could not accept the theistic philosophy of a personal God. He is one of the most moral men personally, and publicly he is one of the best moral teachers in his city. It would be a revelation to some of those who condemn men like Professor Adler, with a wholesale volley of derogatory epithets, if they could investigate the remarkably successful schools and kindergartens which "The Adler Society" has organized in New York, and in which the children are being carefully educated on purely moral lines. These schools seem to be conducted on the theory that you can better teach morality to children, and make them more moral, by really teaching them morality pure and simple, and laying the chief stress on this, and not by occupying the mind with a whole series of mere religious dogmas and theories about God and other

mysteries which children or even grown men, for that matter, cannot understand. The church cannot afford to ignore the successful practice of the theories of these great thinkers and moralists. Mere belief in a higher power cannot successfully solve the question of life, but a belief in a higher power which endows the individual with an understanding of his own needs mentally, morally and physically, and his duty toward the mental, moral and physical welfare of his brother man is an all-sufficient creed for a successful solution of the reason for existence.

A religion can be built magnificently on belief, alone, but a philosophy can be built soundly only on knowledge, reason and facts.

The church has not yet formulated a creed of purer or better morality or more practical application than these few rules of Confucius:

"Heaven does not speak—it operates. What heaven has conferred is called the nature, an accordance with this nature is called 'The Path of Duty.' When one cultivates to the utmost the principles of his nature and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others."

"To give one's self earnestly to the duties due to men, and, while respecting spiritual being, to keep aloof from them, may be called 'Wisdom.'"

"The doctrine of our Master is to be true to the principles of our nature and the benevolent exercise of them to others—this and nothing more."—"Sincerity and Reciprocity."

Progressive thinkers everywhere are repudiating many of the old and useless dogmas of the church. Will the church see its opportunity and broaden its creed so that it will keep pace with the breadth of thought, independence of action, and moral convictions of these leaders in education?

Tolstoi says it is wrong to cure sickness by outward appliances, because sickness is the punishment for error, and to prevent this is to encourage error. It is like going into court and defending a thief and getting him off without penalty. This encourages him to steal again.

And Tolstoi is right, although in saying this he did not make the distinction between curing sickness and healing the sick. To heal the sick is to make atonement, to lift the child out of the erroneous state which caused the sickness. There is no wrong in this and no effort to defeat justice, as there is in the drugging methods of treatment that do not heal, even if they do sometimes cure.—*The Life.*

We should never see a fault in another as a reality, but always as the reflection of some false belief. In every human being we meet there is the image of the Divine, perfect, harmonious, spiritual. Our aim should be not only to manifest that image ourselves, but to see it in others as well. Of course, we cannot be blind to appearances; they tell us how far each one has progressed on the road or in solving his problem. So when one confesses to illness, you will be quick to say it is not a reality. In the words of Henry Wood you can say, "Divine wholeness is in contact with every fibre and tissue of your being."

Since Faith is such a motive power in itself, we may as well cease striving and experimenting with so many things; and proceed with calm, trustful mastery to concentrate and attend to one thing at a time, doing our best with present conditions.—*Frederick W. Burry.*

Great chances are often overlooked (they cannot exactly be lost) by failing to give prompt attention to opportunities. We retard our progress by lack of immediate action when conditions appear ready for us.—*Frederick W. Burry.*

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Is bright and shining.
And so I turn my clouds about
And always wear them inside out,
To see the lining."
—James Whitcomb Riley.

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Knowledge

THE fact that in all ages some men know a little, others more, and others possess great knowledge, proves that there is an eternal, omnipresent and infinite reservoir of Knowledge. "Knowledge is only a germ in man," say the adepts, "but you will have to think of infinite knowledge constantly around it, or pressing it. The very nature of our constitution shows us that there is unlimited knowledge, and that unlimited knowledge is God." So we say *all* knowledge is *within*, and so it is, depending always how we cultivate the germ that it may grow and expand and draw from the eternal omnipresent and infinite reservoir of Knowledge. It is poor thinking—shallow thinking—to say that man is not open to Omniscience. There are always omniscient men on this planet, and these increase in numbers in the Grand Evolution. All men—nay, all animals—ultimately evolve into the omniscient state. Knowledge comes, as we think it is our right to know, as we love and aspire, and as we are fit in our justice and judgment and discernment and discrimination to receive it, that we may use it for the good of the whole. A selfish or bound man gets only a little knowledge. The germ of knowledge does not grow or expand in men who are sordid, selfish, narrow, bigoted, pessimistic, skeptic or agnostic. This germ requires tremendous and persistent love to nurture it, and a deep, broad, open mind free from illusions and delusions. Again, say the great adepts, "it is the action of knowledge that brings out knowledge. Knowing beings (incarnate and discarnate) must be with us to call forth what is in us." It is absolutely necessary for man to listen to recognized teachers, sages, seers, prophets and adepts, by reading their sayings. But do not blindly believe them. Read thoughtfully, with an open, free and unprejudiced mind, and with a fervent, earnest desire to *know*, then carefully turn over in your mind all the thought-pictures that may arise, and the soul will help you assimilate just so much truth and light as you need. In the holy silence we open our minds to Universal Mind or Divine Mind. In no way would a holy man have a brother believe blindly. The adepts write thundering truths as hard as cannon-balls that upset traditional and conventional thinking, but if you notice carefully, they never say you *must* take their word for it. They plead with you and ask you to come to God by the inherent powers of the eternal soul, and in a great many ways suggest *one* idea—"arouse and awaken thy self." In fact, that is about all any soul can do to help another. The adept who points the way to knowledge never says to his brother "thou shalt not" do this or that.

"The very fact that man has a little knowledge shows that God has unlimited knowledge." We must recognize and realize the eternal presence of God within the inner man before the ever-present germ of knowledge will grow and expand until it is large enough to take in or comprehend *all* knowledge. So in starting out to "know *that*, knowing which, all will be known," we turn the mind inward to the eternal omnipresent and omniscient God that dwells in the soul. Men teachers, god teachers, and angel teachers can only help us realize oneness. So, blessed children of God, you *all* live and dwell always in the bosom of God, and we urge you to try to know Him Who always dwells within you—"the One Teacher, Who is not limited by time, and the One Teacher of infinite knowledge, without beginning or end, is God."

Knowledge, then, is *within* and *without*—is omnipresent. It is ever at hand for *all* men, and sooner or later, by the eternal, perfect and orderly plan of God, *all* men will know the *All*, and reach infinite perfection. No religion, philosophy, scheme or plan of man can bar one soul out of the blessed kingdom—*ALL must come to God and omniscience.* In this new and blessed age men are discarding myths, phantoms, and vague "dreams of the air" and are filling their minds with knowledge and are becoming divine—*Christed.* All glory be to God!

What shall we do to keep healthy, strong and peaceful? Feed the soul! feed the soul! Go frequently into the Silence and commune with the ever-present God *within*. Place all your trust and hope and faith in the great God that always dwelleth within. Men starve the soul and wonder why they are miserable with dis-ease, weakness and continual disturbance and distraction of mind. Feed the soul! and become free.

Shrink from nothing! Bravely and fearlessly face each and all conditions of Life pertaining to your plane of existence. In this way we soon pass up to a higher and better plane.

Prepare to live! You have nothing to do with that old worn-out saying, "Prepare to die!" We live in the age of Life. Prepare to live!

No one can do a purely good and lasting work until his mind is clean, pure and open—open to God and Universal Mind.—A. Z.

Who, pray, can persecute or harm me? Not one soul—one spirit—in the whole universe can do that!—*The Blissful Prophet.*

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Soul and Mind
Transcend All
Limitations

CURE OF POVERTY

Pauperism and
Drudgery to
Pass Away.
The Mystic Power

A GREAT Mystic Adept connected with this Magazine and one of the founders of our MYSTIC SUCCESS CLUB has been moved by the Spirit to help mankind to overcome the bind and grind of poverty and drudgery. To this end he is placing before the members of this great Club a few simple and comprehensive Mystic rules, which if heeded and followed will lead one to the path of true opulence.

One of the first steps taken by members of THE MYSTIC SUCCESS CLUB is to become healthy and vigorous.

"Occult Truths" says: "THE SICK MUST SOON BECOME POOR, BECAUSE THE DOCTORS, THE DRUGGISTS, THE NURSES AND OTHERS PREY UPON THEIR SUBSTANCE WHILE THEY THEMSELVES ARE NOT ABLE TO EARN ANYTHING."

Disease and Poverty go hand in hand together, and "misfortunes of all sorts gather about the sick and the weak."

Diseases of both mind and body are curable; there are no incurable diseases.

With wholeness (holiness) there can be no *dis-ease*—no troubles.

In disease our troubles multiply:—"Trouble piles upon trouble while sharks stand ready to rob the sick, cheat them, and to hustle their dead bodies into pauper graves. All this is as it should be, is divinely ordained, is from God, is as beautiful as can be, and is as necessary as any other effect resulting from an adequate cause. All persons who so suffer are solely responsible for such suffering. They have alone brought it upon themselves in spite of thinking they do not deserve it. They deserve it all because they have created it all (either by poor thinking or lack of thinking.) They are ignorant of how this is."

THERE IS, BELOVED, A SURE AND PERMANENT CURE FOR DISEASE.

THERE IS, CHILD OF PROVIDENCE, A SURE AND PERMANENT CURE OF POVERTY.

Come, dear brothers, let us cure you of your mental blindness which is the sole cause of your sickness and poverty.

Come, souls of our soul, vibrate and fellowship with men and women of tremendous soul, mental and physical force.

THE MYSTIC SUCCESS CLUB is a greater organization than pen or types can explain. Read about this helpful Club and its work, in another part of this issue of the Magazine.

We fully understand how hard it is to rouse the sick and poor and get them to listen to the cause and cure of their misfortunes.

But we are patient and willing servants of the All Good, and we will continue to plead with poverty-stricken men and women, to rouse within them their mighty forces to overcome poverty and drudgery.

Our mission and life work is to bring sunshine into the lives of men and women here and now.

We are led, guided and directed solely by the Spirit, which is love.

If you are in doubt whether this Club can help you, go into the Silence and ask the great God within your own soul about it.

We do not *urge* men and women to join this Club; we merely *plead* with them, as brothers of love, to come and fellowship with us and attain to success—to become possessors of their birthright.

Come, brothers of misfortune, become one with Providence, and rouse the tremendous hidden powers of thy self.

GREAT BUGGY BARGAINS

WE OPERATE ONE OF THE LARGEST VEHICLE FACTORIES IN THE COUNTRY, where we make a higher grade of vehicle work of all kinds than you can buy from your dealer at home, and our prices are about one-half the price charged by dealers. OUR FREE VEHICLE CATALOGUE EXPLAINS OUR LIBERAL 10 DAYS' FREE TRIAL OFFER, explains how we ship buggies subject to examination, payable after received, explains our binding guarantee, illustrates, describes and prices at incomparably low prices a big assortment of high grade Road Wagons, Runabouts, Open Buggies, Top Buggies, Surreys, Carriages, Phaetons, Stanhopes, Wagons, Carts, etc. Our free Vehicle Catalogue explains how we make freight charges very low by shipping from Kentucky, Indiana, Minneapolis, Omaha, Kansas City or Des Moines, the point nearest you. We illustrate below a few of our new 1903 rigs JUST TO GIVE YOU AN IDEA OF THE VALUES WE ARE OFFERING.



\$19.90 buys this new 1903 style extra large family surrey exactly as illustrated, complete with handsome canopy top, full length side and back curtains, carpet, anti-rattlers and shafts. Our FREE VEHICLE CATALOGUE shows this and many other SURREYS, BUGGIES and CARRIAGES at correspondingly low prices.

VEHICLES AT CORRESPONDINGLY LOW PRICES. \$25.90 buys this, our 1903 Boulevard Gem Stick Seat Runabout, exactly as illustrated, the latest style for 1903, complete with handsome cushion back, carpet and shafts, the equal of runabouts sold by others at about double the price. OUR FREE VEHICLE CATALOGUE CONTAINS AN OFFER on this and other BUGGIES that will surprise you.



\$25.90 buys this, our 1903 Empress Top Buggy, exactly as illustrated, complete with top, full length back and side curtains, cushion in back and seat, carpet, anti-rattlers and shafts; the equal of top buggies others sell at about double the price. Our free Vehicle Catalogue shows a big assortment of top buggies at astonishingly low prices, and carries with it an offer made by no other house.



\$28.75 buys this, our 1903 Summer Beauty leather quarter top buggy, the latest 1903 model, complete with full length back and side curtains, cushion in seat and back, carpet, wrench, anti-rattlers and shafts. Our free Vehicle Catalogue shows a big variety of high grade buggies at correspondingly low prices, and carries with it AN OFFER WHICH YOU MUST SEE before ordering elsewhere.



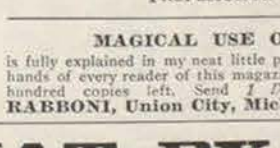
\$42.90 buys this, our 1903 Family Favorite large size surrey or carriage, exactly as illustrated, complete with handsome canopy top, full length side and back curtains, lamps, large fenders, carpet, anti-rattlers and shafts. Such a surrey as others sell at \$60.00 to \$80.00. Our free Vehicle Catalogue shows this and many other handsome surreys at correspondingly low prices, and makes you an offer you cannot afford to miss.



\$49.75 buys this, our 1903 King Combination Half Platform Spring Wagon, exactly as illustrated, complete with two seats, full spring cushions and backs and shafts. Others sell this same wagon at \$80.00 to \$100.00. Our free Vehicle Catalogue shows this and many other wagons at correspondingly low prices. If you write for it you will receive an offer no other house will make you. Our Vehicle Catalogue is free for the asking. Just drop a postal card or write a letter and say "Please send me your free Vehicle Catalogue" and it will go to you by return mail, postpaid. Our low prices, big assortment, liberal terms of shipment and our guarantee proposition will astonish you. You will receive a book free that will surprise you. Address SEARS, ROEBUCK & CO., CHICAGO, ILL.



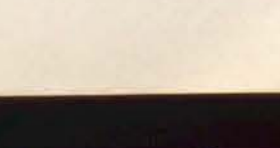
\$31.75 buys this, our new 1903 model, big Road King Combination Half Platform Spring Wagon, exactly as illustrated, complete with two seats, full spring cushions and backs and shafts. Others sell this same wagon at \$80.00 to \$100.00. Our free Vehicle Catalogue shows this and many other wagons at correspondingly low prices. If you write for it you will receive an offer no other house will make you. Our Vehicle Catalogue is free for the asking. Just drop a postal card or write a letter and say "Please send me your free Vehicle Catalogue" and it will go to you by return mail, postpaid. Our low prices, big assortment, liberal terms of shipment and our guarantee proposition will astonish you. You will receive a book free that will surprise you. Address SEARS, ROEBUCK & CO., CHICAGO, ILL.



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TO YOU

GREAT PSYCHIC
POWERS and
GIFTS FOR YOU

THOUSANDS of letters have been received from the readers of this Magazine relating much blessed psychic phenomena that has been experienced by the mere handling of the Magazine.

We mystics know that each copy carries with it tremendous vibrations of Love, Life and Light, which are always soothing, healing and uplifting.

The many experiences of our readers in being benefited by the mere handling or reading of the Magazine would appear to the unawakened man or woman as "miraculous" and "supernatural." As a matter of truth, when we are fully awake and at-one with God and know the Law, there is nothing miraculous or supernatural; every cause and effect is scientific; all spiritual healing is scientific.

We are collecting all of these letters containing accounts of remarkable healing, spiritual uplifting, visions, revelations and related phenomena, and we ask you, if you have felt our vibrations and recognized and realized any of the hidden powers of the Magazine, to write your experience to MYSTIC HEALER No. 12, care of the Magazine.

In this connection we will add that there is tremendous power in any one copy of this Magazine to heal, soothe and smooth life here and now if it is used in the following simple manner: At retiring and the very last thing you do before prayer or going to sleep, read a paragraph or an article or two in the Magazine, and then carry that thought which has been most strongly brought to your mind by such reading, to sleep with you. This is a most excellent plan to follow every night the year through.

BLESSED IS HE WHO CAN EACH NIGHT SLEEP WITH A PURE, SWEET, INSPIRING THOUGHT.

Please write as soon as you perceive any psychic powers, or experience any unusual phenomena through either handling or reading the Magazine, and state in your communications whether you are willing that we print a part or the whole of your experience.

Address all communications relating to this matter to

MYSTIC HEALER No. 12.

"If man has a false idea of God, his love of God is the love of an untruth, and everything will be in some degree wrong with him." How important, then, is it for us to know God. Those who have realized the most of Life here and now, and become the great teachers and leaders of men have always put forth but one teaching—that God is Spirit, omnipresent, omniscient and omnipotent—that He is the All in All—that His eternal abode is within the eternal soul. "He is infinite Love, Wisdom, Goodness; and there is no space, place, time, state or condition where He does not live and express Himself. To Him nothing can be added, and from Him nothing can be taken away."

As the sun and planets move and vibrate the Earth, so do the people upon it respond and change their courses in accordance therewith. All of this is under the unseen, magnetic, physiological and psychical forces—the great eternal law of life and expression.



MEN'S HAT No. 1.
In soft, rough finish. Colors: Gray Mix, Brown Mix and Black Mix.

Either of these hats sent postpaid on receipt of 50 cents in cash, postal order or stamps. Money back if not satisfactory. We refer to the First National Bank of Middletown, N. Y. We are hat manufacturers and make the following offer to introduce these hats and our other lines of men's, boy's and women's hats in every town in the United States. Send for catalogue.

MIDDLETOWN HAT COMPANY,
103 Mill Street,
Middletown, N. Y.



MEN'S HAT No. 2.
In smooth finish. Colors: Black, Brown, Maple, Steel and Pearl.

TO THE SICK.

I extend my Brotherly hand and earnestly request that each and every reader of this Magazine write for my free BOOK-LETS on Cures by NATURE'S FORCES. I have cured thousands in all parts of the United States, and nearly every part and entry in the world. I have good news, for 30 days only, to all sick people—whether rich or poor. Write this very minute, as this opportunity may never come to you again.

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Union City, Michigan, U. S. A.

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MAGICAL USE OF PERFUMES

is fully explained in my neat little pamphlet which should be in the hands of every reader of this magazine. Something wonderful. Few hundred copies left. Send 1 DIME quick. PROFESSOR RABONI, Union City, Michigan.



* * * * *

* **Free Astronomical Delineations** are given to all yearly subscribers to **THE NEW YORK MAGAZINE OF MYSTERIES** provided the request is made at the time the subscription is sent. IF we have not space to print the delineation we will either write you a special delineation, or mail you free a printed delineation which will apply to your birth. These printed delineations were specially prepared by the **MYSTIC ADEPT** who conducts this department, and are very valuable to any aspiring soul. Address **A MYSTIC, Astrology Department, New York Magazine of Mysteries, 22 North William Street, New York City.**

* * * * *

Love rules the world has oft been said
By those of whom we speak as dead;
Their love for us is always warm.
And in its progress leads us on,
But though they've passed from this dark sphere
We often feel that they are here.
Love calls them back in thought or form,
From realms of bliss where they have gone;
From realms of bliss far out in space
Where planets sing and light beams trace
The plan of all that is to be.
In that great realm, if I am true,
I'll take my stand all worlds to view
With soul unfettered, calm and free.
Then I shall know the Spirit's aim
To be, as God's, one and the same,
Unfoldment of the **DIVINE MAN**.
Let me on kindred soul then shine
Until that soul and mine combine
In furtherance of this holy plan.

—Zamael.

JENNIE J., born Sept. 14, 1873.—The portion of the Zodiac under which you were born was the sign Virgo. This is therefore your birth-sign. It is classed as an earthy, negative, magnetic sign, and has a strong connection with the influences acting upon the region of the solar plexus and the stomach of mankind. The Earth at the same time was situated in the Watery sign Pisces. These positions endow you with a discriminating, retiring disposition. You have excellent intuitions and much love for home comforts and also for beauty. Your birth-stone is the carnelian agate. Ralph Waldo Emerson was born under the same ruling planet as yourself, and you should enjoy reading his works. Through the cultivation of kindness and sympathy for those less fortunate than yourself you will make strong friendships which will be beneficial to you. You have much intuitive knowledge of the laws of health and can retain good health by the use of judgment as to diet. You have abilities which would bring you success as a writer, a public speaker, a teacher or in newspaper work of some kind. Your astrological colors are amber and blue. Wednesday is one of your fortunate days of the week. Your companion in domestic life or in business affairs should be one who is born between the 21st of November and the 21st of December, or between the 21st of September and the same date of October. The ruling planet which governs your birth-sign is Mercury.

J. B. T., Syracuse, born Aug. 8, 1832.—The sign of the Zodiac under which you were born was Leo, and you will find this represented in all Eastern Mythology, Egyptian, Chaldean or Hindu, by the figure of the Lion. This figure is supposed to, and does, indicate many of the qualities of those who were born as you were. You will also find in the Bible references to the "Lion of the Tribe of Judah," which tribe of Israel corresponds to this Zodiacal sign. The Earth at the same time was situated in the sign Aquarius. These positions endow you with positive electric forces, and make you adaptable and forceful. You can adapt yourself to almost any condition in life, and by concentrating your energies win much success. You could develop psychometry more easily than other psychic gifts. You should never study hypnotism with the idea of compelling some other soul to do as you desire. You should never borrow from others unless absolutely compelled to do so. Your best companion in either domestic life or in business affairs will be a person born between the 21st of November and the 21st of December, or between the 21st of March and the same date of April of any year. The chief illnesses to which you are liable will affect the nervous system, the heart and the kidneys. Your birth-stones are the diamond and the ruby. Your astrological colors

are green and red. Sunday is one of your most fortunate days of the week.

JOHN C. R., Laredo, born April 9, 1860.—It is clearly indicated by the positions which the planets held at the time of your birth that you are of a very enterprising nature and will be led into some trade connected with metals or small tools. You should study to master some technical branch of mechanical art and make yourself a leader in this. Your chief illness will be that which will affect the throat or some blood disease which will be entirely overcome if you are careful in the selection of your foods. You have good reasoning ability and can realize the truth of this to a great extent by the past. If you will control your diet you will find that it will prove very beneficial to you. Your colors are white and red and your birth-stone is a bloodstone; a stone of a dark green color with little red specks in it. You should, if possible, obtain some clerical position, for it is plainly indicated in your horoscope that you are best adapted for employment and will do best when engaged in business in connection with others.

GEORGE WATSON, born Dec. 11, 1858.—The day of the week upon which you were born was Saturday. The ancients formerly thought that those who were born on Saturday would have to work hard for a living. In your case, however, the positions of the planets show that you should have married early in life, and have had good success in domestic and financial affairs. The sign of the Zodiac under which you were born was Sagittarius, a fiery sign whose correspondent colors are yellow and red. Your birth-stone is the dark yellow topaz. The close conjunction of the Moon and Mars at the time of your birth shows an excitable, nervous temperament. You should carefully avoid anything which will lead to the display of anger. You are extremely impulsive and are liable to cause your own death through accident unless you learn to control somewhat the restless love you have for things which are both foolish and dangerous.

SARAH J. B., born Mar. 19, 1835.—The Sun, which was the strongest planetary force in operation at the time of your birth, is located in the sign Pisces. The description of this sign, therefore, shows your general qualities, but besides this I find that some of your planets were so strongly placed in other signs that you have many impulsive tendencies, and that this has been the cause of some misfortune to you in the past. You are shown to be exceedingly talkative and have made some enemies through your impulsiveness of speech. This you are liable to do quite frequently, and it will need great self-control on your part to overcome these tendencies. If you will try to control this and be as kind and loving as possible toward those with whom you are associated, you can become extremely successful and retain friendships better than you have ever done in the past. You are frequently affected by the thoughts of others, for you are sometimes subject to psychic influences. You are very liable to keep your thoughts to yourself and silently contemplate an idea until you determine what is right in regard to it, and you are sometimes afraid to push out and do for yourself as you would like to do for fear of what others might think about you. You have been endowed with good vitality and will live a long life. Your astrological colors are white and green. The amethyst is your birth-stone.

J. JOHNSON TUCKER, born Jan. 16, 1872.—I find from the date that at the time of your birth the life-giving Sun was located in the Celestial sign Capricorn. This is, therefore, your ruling or birth-sign. It is a negative, earthy and domestic sign. It gives you many noble qualities. The Earth

at the same time was located in the Zodiacal sign Cancer. As a rule, you are not only afraid to trust others, but afraid to trust yourself also. This is partly the effect of your environment, but comes to a great extent from inherent jealousy or selfishness, either of which, if allowed to grow, have a poisonous influence upon the mind and eventually upon the body, causing disease. Disease of almost any kind will attack you first, by causing irritability of the nervous system, followed by a very depressed condition of mind. You really need just such teaching as is given in the **MAGAZINE** each month. In copying the work of others or in following the plans of another you have excellent success, for your power of imitation is strong. But you should also try to think out and plan new ways of doing things to develop and strengthen your own creative forces. This manner of thought will also have a reaction upon you and cause an improvement in health. You have strong ambitions, and a desire to rise above the conditions of the average, and you cannot be kept down. No matter how low in life you may have been born or how poor you may get, you will, by being cheerful and steadily looking forward, surely rise again to a good condition. You are an acute observer of human nature and are not easily imposed upon. Your magnetic powers are a strong inspiration to others, and you are often followed by them in many of your ways. You have good imagination and are quite inventive. You have a strong love for experiments of any kind, especially in work of a mechanical nature. You are an excellent talker; can keep up a good conversation or can entertain socially. You could become successful in speaking in public, if you would give yourself a short time for study or preparation in advance.

THOMAS MANSON, born March 19, 1859.—Your birth was under fair circumstances, and you have some good prospects, but you should remain in agricultural or domestic life. There is much restlessness and anxiety indicated, which would be detrimental to you if you should undertake a business life. You need to cultivate contentment and cheerfulness, and if you do this you will become more successful in every way than you have ever been. You are shown to have some hypnotic or clairvoyant qualities which it would take but slight cultivation and concentration to develop to a point where they could become useful to you and of great benefit to others. The inclination to worry over trifles is the most detrimental factor in your horoscope. Contentment will attract to you those spiritual influences which will bring you better prosperity; and, will greatly raise you in the esteem of all your acquaintances. Your astrological colors are white and green. The amethyst is your birth-stone. There are indications of your traveling, and a strong probability of your taking long journeys by water. You have much desire to be well thought of, to appear well to others and love to dress well. Your ambition also leads you to seek some work in which you can become famous. There are many noted teachers, writers and financial leaders who were born nearly as you were.

MRS. HELENA B., born Jan. 26, 1846.—You were born under the sign Aquarius, with the Moon in the sign Capricorn. Your astrological colors are white and blue. You have an emotional disposition, and have had some very severe excitement during your life. You should cultivate cheerfulness and contentment as much as possible. Do what you can to make life happy for others. You were born in what is known as one of the serving signs, and your health will be greatly improved if you are engaged in some active occupation where your work will benefit others. You have the powers within you which can make you quite a leader in both the social and business world in which you move, but there are some indications of a tendency to domineer and control the action of others to a great extent. If you do not bring this under control, it will cause you to have a number of enemies. You should concentrate your thoughts upon one line of work. If you will do this you can generally accomplish almost anything which you set out to do. You are shown to have excellent results in your social and family relations, and will have children who will become very much respected and will be of great assistance to you during your old age. You should be careful and avoid speculation during the coming year, as there are indications of loss unless you use extra caution.

Mrs. B. H. T., Toledo, born Oct. 23, 1883.—I find from the date that at the time of your birth the life-giving Sun was located in the celestial sign Scorpio. This is, therefore, called your ruling or birth-sign. Those born under this sign partake of two antagonistic natures. The highest and the lowest are born here, according to their plane of intellectual advancement or environment. The earth, at the same time, was situated in the Zodiacal sign Taurus. Your sign is a negative, magnetic one. This causes you to attract energies that can be transformed into healing forces. Even your silent presence is sometimes beneficial to others, if you are filled with sympathy and kindness toward them and desire to aid them or relieve them from suffering. You have qualities which would make you a successful medical practitioner. The

chief happiness which you can gain will come through controlling the action of your mind and efforts to lift up and make others happy. You have but slight Psychic power because you have never been brought into the line of cultivation necessary to develop this, but it is inherent within you and will develop rapidly when you learn the full power of self-control. There are some rheumatic tendencies indicated which will be much relieved by daily exercise in the sunlight. You need to bring much sunshine into your life, in order to make you happier and into your body to improve the health.

G. J. G., born Dec. 4, 1854.—You were born under the ruling of the Zodiacal sign, Sagittarius. The position of the Moon at the time was such as to make you excitable, for the Moon governs the mental qualities to a great extent. You will need to control impulse and excitability somewhat. If you will do so you can become much more contented and happy than you would otherwise be and more successful from every point of view. The sign under which you were born is classed as one of the Fiery signs of the Universe, and you have at times strong impulses toward the exhibition of anger. Try to cultivate kindness and sympathy in your dealings with those you meet, and do them as much good as you possibly can. You will find that this will have a strong reacting influence upon you and you will be surprised at the benefit received. You will have good fortune in occupations connected with metal manufacturing, especially small novelties. You could succeed also in surgery or dentistry, and would have a peculiar adaptability for work with chemicals. If you allow sensuality to control you, you become devoid of feeling for the rights of others and will be despised. The faults against which you should guard are jealousy, anger, passion and trickery. These, if you permit them, will eventually ruin all your prospects. You are most liable to illness which affects the small of the back and the region of the kidneys or spine. The planet governing your birth-sign is Mars.

J. B. W., born Aug. 13, 1834.—You have lived to see many happy days as well as a few which have been unfortunate. If you hold steadfastly to one occupation you will achieve excellent results. You should be in some mechanical occupation or connected with the buying and selling of metal goods. In artistic mechanical work you would have success, for this is your best field of labor, and while you will be troubled at times with illness affecting the kidneys and chest, you will in this line of work receive enough exercise and come into contact with the vibrations of the metals and the bright sunshine, to keep you in general good health. Your fortunate days are Wednesdays and Sundays, and these should be used whenever possible. A few of the faults you must guard against are in patience, carelessness or recklessness and sensitiveness. You have spiritual inclinations which lead you to contemplate high lines of thought and bring you in contact with a high class of intellects. Your colors are crimson and blue. Venus is the ruler of your sign.

The Mystics dearly love All in the Universe, and know All are One and All are going onward, forward and upward to perfection. We tell ALL that the goal for ALL is the same perfect knowledge, perfect bliss and Eternal Life.

No matter in which sign of the Zodiac you were born, you have some good natural tendencies, which, if cultivated, will lead to health, prosperity and happiness. Understanding this, we, in a certain way, tell you exactly what to do to overcome everything that does not make for health, prosperity and happiness.

Address your letters to

A MYSTIC,
Astrological Department,
THE NEW YORK MAGAZINE OF MYSTERIES,
22 North William street, New York City.

The God of the past was created in the image of man, carnal man; he who was cruel created a cruel God. Even in this blessed Age of Light God to some men has human attributes, and is a kingly person sitting far away on a throne, and not an ever present Father of Love.

We grow and succeed in realizing our ideals and hopes as we aspire and hold the mind open and receptive—passive and serene. Faith, and a total lack of fear and apprehension, are great factors in attainment and realization. "One grows through receiving only, and he must be receptive if he is to absorb and appropriate. He does this only as he permits a free circulation of what he receives."

As man proceeds along the Eternal Path and slowly but surely rids himself of animal tendencies—sensual tendencies—he has more ease. As we become spiritual we are not so tightly bound to disease, drudgery and poverty. The spiritual man has keen perception and splendid discernment. More than that—when the mind is spiritualized, it is open and receptive, and great and helpful thoughts, inspirations and revelations easily come to it. Thus men know what, how, when and where to do.

I like unto a miser that longs for gold, let thy heart pant for God.—A Hindu.

How to get rid of the lower self? The blossom vanishes of itself as the fruit grows, so will your self vanish as the Divine grows in you.—Ram Krishna.

The Mystic Success Club is a powerful organization that teaches its members many secrets, especially how to live in health and harmony by being master of all situations and events.

Fear Not! Thou art Me; I am thee. I am the All in All.

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CONVINCING TESTIMONY.

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Yours very truly,

MRS. E. H. VOSE.

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SAYINGS OF THE BLISSFUL PROPHET

Observations on Eternal Life, Specially Written for
The Magazine of Mysteries

"That which exists is one: Sages call it variously."—*Rig-Veda*, I, 164, 46.

INVOCATION

ALMIGHTY and eternal God, grant me understanding, knowledge and wisdom to write here words of Truth, Love and Hope. O blessed guardian angel! I ask thee for Light from the Angel Spheres, and may my guides and controls guard my mind and hand, that nothing but the Truth may be written. All for the glory of God, the Holy Spirit and the Holy Angels. Amen.

Ram Krishna, the Hindu Sage said: "Divers are the ways and means to approach God, and every religion in the world shows one of these ways."

Peace of mind comes when we not only reverence each and all religions, but also *know* and realize that each religious system leads to God.

As long as man holds the illusion that there is but one religion that will take men to God, that man is bound, disturbed in mind and suffers much.

Not so long ago this planet was drenched in human blood from year to year because of the illusions of religionists that their special systems were the best.

Billions of bodies have been cruelly butchered in the name of the blessed Jesus, the Prince of Peace.

This, indeed, is a blessed age, when we tolerate, reverence and love all teachers who in any way are helping men to realize God and their eternal oneness with the eternal ONE.

With God there are no Buddhists, Jews, Mohammedans, Christians or countless other followers of religious systems; the Father of all only sees beings as His children and not with religious labels.

Many are the religions of the world, and God is in each and all of them.

Infinite are the forms that lead us to know the All-Father-Mother.

Blessed is he who respects and reverences his brother's religion; that man is far on the Path that leads to eternal bliss.

O Almighty and Everlasting God! who art the sustainer of all religions, grant that our minds and our eyes may be opened that we may know and see that it is necessary to have divers ways and means to approach Thee.

Outside of those who have attained to oneness,

All is Good

By Marie A. Watson, F. T. S.

"ALL is good" only to us as we have mastered through knowledge all evil; that is, when we no longer distinguish between good and evil, when we have realized the Divine within us and within all others. We can then with perfect faith declare: All is good. Then the very words as we utter them thrill with the power of truth. But until this realization is attained the statement does not appeal to one as true; way deep down in the heart there is doubt; this must be overcome, outgrown, in fact. It is a resultant of the growth of the soul. To tell a man whose own spirit has not enlightened him, if he has a starving family, that he is rich, that he has everything, that all is good, he will not believe you, and with justice, since he does not perceive this truth; you do not relieve him thus of his suffering. Provide food for his physical needs first, since they are the most real to him. The best way in which to do this is to get work for him. He will then be in fitter condition to learn concerning the spirit. Once he becomes convinced that his suffering is good for him, that he is to learn therefrom some needed lesson, half the battle is won, and he will "grow in grace," which is nothing more nor less than growing in wisdom. No one is in such a condition but what it is good for him to be there, for justice is the law of the universe. As long as one does not acknowledge this he will stay just in that condition; the spirit keeps him there till he learns this lesson. The moment we in our heart acknowledge this truth the clouds break, and the divine Light shines in the darkness of the human, our conditions change since our attitude of mind changes; but each soul must prove it for itself.

When we fully believe we know, and when we know we realize, and when we have realized we will express on all planes just what we are, and have all that belongs to us and all we truly desire. We do express psychically, mentally, morally and

no two men see God exactly alike, and therefore all of these different religions are absolutely necessary: when not needed they will cease to exist.

Blind is he who cannot see God in each and all religions: God is the All in All.

All religions lead to God.

My religion may not appeal to you, and your religion may not suit me, but that will not prevent me from loving you, and respecting and reverencing your beliefs: we can be gentle men and dignified even though we worship at different shrines.

O beloved, because you behold not God as I do, there shall be no quarrel on my part about it; indeed, to keep peace I will worship God at your altar if you desire it.

What a blessed world this will be when we all love, respect, revere and honor man, as man, and an eternal child of God, and pay no attention to his religious belief.

God is too great to lock Himself up in any one book or any one religion, and when we are sane and use reason we readily see that there are divers ways and means to approach God, and that every one of these religions shows one of these ways.

Ram Krishna said: "Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to know Him, in that very name and form you will know Him."

So, beloved, what difference does it make how you seek God, so long as you seek Him?

Think a million times before you criticize or condemn any religion.

Reverence for all religions is one of the steps toward freedom.

Bondage of bondage is to be bound or attached to any one religion, and not able to see God in each and all religions.

Come! let us be freed spirits—great souls, who are not bound by these puerile thoughts of a small petty God with but one way of manifesting Himself to the world.

Let us go down deep into the silence of the soul and ask the ever dwelling God *within* about these different religions and the Voice will answer us.

Nothing is withheld from the earnest mind that really aspires to know.

"DIVERS ARE THE WAYS AND MEANS TO APPROACH GOD, AND EVERY RELIGION IN THE WORLD SHOWS ONE OF THESE WAYS."

physically just what we have realized, as much of the Divine Life as we have made our own.

Man must learn to go within himself; he has been going to external sources long enough; let him reverse the direction, let him take counsel from the inner and heed and live up to the truth that comes to him from within.

If he lives up to his highest ideal, that is, up to what in his innermost self has been revealed to him, he is on the right track, even if this road does not appeal to another. When will we learn that each must develop from his own state of soul? There are all grades of soul growth, or else there could be no variety of expression. If we had true sympathy with one another we would understand one another and we would know that the Divine Life was expressing itself in the only way that the individualized spirit possibly could manifest, just what was a necessary means to its further development.

Love is the keynote to all knowledge. Love is the mother of mind or intelligence; where love prompts an act it is always wise, for intuition is the blossom and inspiration the fruit of love. We must not, however, confound the lower forms of revelation or promptings with the higher. What the spirit revealed to the soul at one stage of its growth may not be applicable to the needs of the soul at another stage of its development. To illustrate: At one stage of progression the man who is struck strikes back as if refraining to do so were merely a sign of cowardice, and the opportunity is thus given him to overcome it. The inner spirit would then prompt him to strike, but with further soul growth this same man, having no cowardice in his nature, but with expanded knowledge, more wisdom, he is removed from the temptations of the flesh; he will not gratify those desires that belong to the animal man, and not the divinely human man. The expressions of the soul would certainly vary at these different periods of growth: his body, his mentality, his soul, all would show the result of his increased wisdom. Therefore, if a man would strike back, in

any sense, that is, retaliate when the spirit within prompted him to do otherwise, he would not be living up to his highest ideal, but to a lower one that he had outgrown, but indulging in selfishness he listens to the voices and obeys the passionate man; thus he sins and he must suffer the consequences. If he repeatedly "sins" in this way he degenerates and verily becomes Satan the adversary, because he is averse to the promptings of his own spirit. The spirit is always right, that is, true to its own degree of development, and obedience to it is never productive of evil; only when its promptings are misused or abused does evil result. The object of life is to adjust all the expressions of the spirit into perfect harmony with itself; then we are living according to the law. In our ignorance and blindness we are ever trying to "convert" the world by doing violence to the unchangeable, immutable laws of Infinite Spirit, not that we can succeed in overthrowing Divine Law, but we can postpone its course.

We are not here to make other souls grow in our mold or matrix, and when we interfere the result is not growth, but only a smudging of the Divine Idea; we blur the pattern, as it were, by our clumsy, imprudent work. "Fools entering where angels fear to tread." That does not mean that we cannot or should not teach or help others, far from it; but we should have wisdom enough to perceive the Divine Idea, the pattern; then we may take hold of the loose and entangled threads and teach how it may be worked out with this color, or that texture, so as to bring it nearer perfection; but that is a very different affair from casting away the already started pattern, or bunglingly pulling out what has been laboriously wrought by the spirit, and setting up our pattern for a model, declaring to some other soul so and so must you weave, *my* pattern alone is the true and beautiful one.

To teach that all patterns are Divine and must be worked out from within the soul, directing the soul to its own inner possibilities, to arouse these latent faculties into action, that is *real* help, and the only kind of help we can give.

Blessed, indeed, are they who realize that all is good and such will never arbitrarily declare that they have a monopoly of Truth, and that their particular way is the Path. Instead, they know by loving sympathy that all expressions are the outcome of the workings of the Divine Life becoming individualized.

There is no privilege so direfully punished as that of refusing to follow the ideal. It is death by slow starvation.

Victor Hugo's Message

You say that the soul is nothing but the result of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal Spring is in my heart. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried it all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to appear with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite means infinity.

Who can "pant after" a God who is an august Monarch, seated afar off upon a great throne, ever angry and wrathful at His children?

"BE STILL AND KNOW THAT I AM GOD."

ALL IS WELL.

GOD IS GOD.

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Nervous Prostration

By Rev. E. W. Beers

NOT long ago there appeared in one of our popular magazines an article entitled, "Nervousness: the National Disease of America." This article was based on an interview with a distinguished physician who resides in one of our large cities and has made a specialty of nervous diseases—stands at the very head of his profession, and has a world-wide reputation. The correspondent proceeds to state that, according to the testimony of this physician, "nervousness is the characteristic malady of the American nation"; that "in some of the busy centres the tables of mortality show that the proportion of nerve deaths has multiplied more than twenty times in the last forty years"; that the most shocking feature of it all is, that "this fearful loss of life occurs mainly among young people of both sexes."

The causes mentioned are the "climate," the "dollar devil," and the "school fiend." In speaking of the evils inflicted by our present systems of education upon women, he declares that "for all the best purposes of female society, it would be better that American girls were not educated at all until they were seventeen, than that they were overwrought as they are at present"; that "as much domestic unhappiness is caused in America by nervousness among women as by dram drinking among men," since it so often results in their spending "their after years on a sofa, or in a sick-room or a sanitarium, and to be a burden instead of a help to those who are dearest to them." The "male," however, "stands the racket of the schools much better than the female," but "meets his fate very shortly afterward," since he enters business and professional life "far too young," taking upon himself responsibilities too great for him to bear. As a result of their "frantic haste to be rich and powerful," "America is the country of young invalids, young wrecks, young drug victims, young inebriates, young maniacs, young suicides!"

That there is much truth in the above testimony doubtless no one will deny. Many of the ablest scholars and deepest thinkers of the present day are convinced that our existing systems of education are far from being perfect, in that they not only are detrimental to mental harmony, and, consequently, to health, but also to the greatest measure of soul development, or, better perhaps, soul expression. Likewise, the anxiety and fear which arise in connection with the fierce competition instead of friendly co-operation in business and professional life are a prolific source of inharmonious mental conditions, and must of necessity prove dangerous to health. Furthermore, it is quite possible that, owing to the incompleteness of human evolution and to the present state of the public mind, climate may have something to do with the increase of nervous diseases in America, especially as regards those who come to our shores from foreign lands.

Still, granting all this, we cannot admit for one instant that these conditions are absolute, or that they are so much the cause as the occasion of these troubles. The real source of disturbance is not external but internal. God is good and a good God cannot create a bad climate. The physical universe anywhere and in any of its phases is not hostile to our highest well-being. Man, in the deepest and truest sense, is not body, but spirit, and the dominion of mind over matter may be, and in fact is, complete. The deeper we investigate the more are we driven to the conclusion that the source of all disease is in mind.

If what we have said be true, then it inevitably follows that the reason so many break down in school, business, and professional life is due to mental and not to physical causation. The fundamental cause of all kinds of nervous prostration or exhaustion can perhaps be summed up in just one word—fear. Anything which leads to anxiety, dread, melancholy, in short, to a depressed or gloomy state of mind, tends in this direction, and just to the extent that we are the victims of such moods are we sufferers from this disease. Therefore this complaint is not peculiar to some persons, but to all, the only difference being that of degree.

Inasmuch, then, as nervous prostration is the result of certain inharmonious states of mind, it logically follows that all that is needful in order to effect a complete cure is simply to change from discord to harmony. This can be done by holding in our minds those conceptions which produce just the opposite effects. Nor is this disease to be regarded as a real entity, but rather as a minus quantity, or a deficiency. Likewise, this deficiency is more in appearance than in actuality. As regards the fundamental basis of our being, we have as much vital energy at one time as another, since we are one with the Infinite, the source of all life and power. In the deepest sense "we live, and move, and have our being" in God. We are "rooted and grounded" in Deity, the same yesterday, to-day, and to-morrow, and by no possibility of ours can we sever this connection. God is the "fountain of life," and just to the extent we realize this do we both have and manifest it. Holding to our oneness with the "Infinite and Eternal energy from which all things proceed" as a mere theory is not enough. It must

be to us an incontrovertible fact, the deepest reality of all realities. With a calm but intense conviction based on actual demonstration, we affirm that there is no cause for alarm as the advocates of *materia medica* would have us to believe. Let us rise to the realm of spirit. The Infinite life and love are omnipresent and omnipotent, and multitudes are rejoicing to-day because of renewed health and strength obtained through a clear understanding and practical application of this all-important truth.

Mind is might when it is right—right relation with divine or universal mind.

Philosophy is the way to true happiness. Pride begets vanity, and vanity begets presumption.

If evil be said of thee, and it is true, correct it; if it be a lie, laugh at it.

He who persecutes a good cause makes war against himself and all mankind.—Confucius.

By freeing the mind with relaxing, cheerful thoughts, we increase the expansive power of our forces, and strengthen our capacity of production. So that our endeavors must be reposeful before they can bear rich results.—Frederick W. Burry.

Heaven Now and Here

IT is best for man to look to well-being *here* and *now*, and all spiritual men do this. To-morrow and the future will be kind to us if we live our fullest to-day. And what is this full-life? It is living in the Spirit, with God and the Angels, in the highest, sweetest, deepest and broadest love for all; it is living in Truth and Justice without doubt or fear; it is living in that pure and high thought that never belittles the great God by giving Him human, mortal and carnal attributes; it is in *work* and *deeds* and *acts* that we find nearest our hands; it is in living calmly, serenely, soberly, sanely and with dignity; it is in living like an eternal god, which we are; it is in living in fearlessness the blissful life in paradise, wherever we may be. Oh, men, eternal sons of God, why will you be miserable? Now is the time to be forceful, helpful and blissful! Here, on earth, is the place to create paradise! Come! why live in vague dreams of a far-off Paradise, no one knows where, that you may reach at some future time? Illusion! Illusion! all illusion—these "dreams of the air."—The Blissful Prophet.

Spiritual growth is simply the opening of the inner life to the outer—to the omnipresent Spirit.

Our Prize Offer

WE offer to the readers of THE MAGAZINE OF MYSTERIES a valuable prize (which requires no cash outlay on their part—which cannot be said of most other prize offers) if they are able to copy this famous drawing which we have reproduced in the centre of this advertisement. We have given this drawing the title of "FOR WANT OF WORK." We offer this prize because we are anxious to come in touch immediately with every person, young or old, who has a talent for drawing.

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them in this profession. We know that we can be of help to them in bringing out their artistic talent.

We have a specially prepared system in all branches of ILLUSTRATING which you can learn at home during your spare time. We believe there are many wage-earners to-day who should be Illustrators. They earn perhaps six to ten dollars per week, where they should be earning twenty-five to fifty dollars per week. The demand for good Illustrators is far greater than the supply.

Perhaps you are wondering why we are led to publish a reproduction of our famous pen-and-ink drawing, "FOR WANT OF WORK." We do this because it tells an every-day story. There are too many clerks to-day who are earning small salaries where they could earn larger ones; not only that, but they hold uncertain positions. They cannot tell when they will be out of work. When hard times come to the merchant and the business man the first expenditure he cuts down on is the salaries of the employees, and many even are thrown out of employment.

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Twentieth Century Common Sense

From Common Sense

PROGRESS is the by-word of the age. In the sciences and the arts, in philosophy and religion, in education and literature, there is a general recognition of the necessity for constant improvement and development. And, strange as it may seem, it is the much-abused commercialism that has been the stepping-stone to these aspirations.

Not until commerce offered its inducements to invention, did the latter bloom and flower into the wondrous mechanism of the present day. Not until the promises of material rewards were sufficiently great to induce the devotion and concentration of a lifetime, did invention assume a prominent position. It was the growing commercial necessity and value of appliances that inspired the desire and demand which fruited in the inventive genius of the age.

With the spread of commerce, and the increasing supremacy of the commercial classes, all the arts and sciences that could be used as feeders to the newly awakened spirit of the day were brought into requisition and notice. The demand was for time-saving, toil-saving and space-saving machinery; for appliances that simplified and unified; for economical methods in agriculture, manufacture and commerce.

It was the commercial spirit that bred the steam-engine, the locomotive, the telegraph, the telephone, the general use of electric power, the phonograph and the thousand and one inventions that have already become articles of necessity as well as convenience. What were ridiculed as impossibilities but a few years since are to-day in general use as indispensable utilities.

As a result of this specially stimulated growth and development, of invention along commercial lines, the social thought was largely diverted from its accustomed grooves by the newly acquired knowledge of natural principles, and the newly formulated expressions of the Laws of Nature. If these were to be accepted—and they could not be ignored, and would not be overthrown—it was obvious that there must be a progressive movement all along the line.

The arts received a new stimulus, the authority of the old schools was challenged and disputed, different motives and methods were introduced, and Nature was more directly appealed to.

The literature of the day was awakened to the dominance of the new régime. New ideals, broader conceptions and wider generalizations were introduced and popularized; fresh lines of information and investigation were broached, larger interests and sympathies were appealed to, and literature became the handmaid of commerce.

The spirit of change, of progress, and of development became contagious. It soon ran riot along all lines of thought and action that could be diverted into commercial channels. So generally was the advantage of this new impulse recognized, that it brought about a complete reformation in business methods and ideals.

The centres that defiantly withstood this new spirit of growth were those whose foundations rested in tradition and authority, and who worshipped precedent and convention. The professions met the challenge by the appeal to authority, by general denunciation, and by fostering feeling and prejudice.

But progress was in the air, and the atmosphere generated by progressive thought unconsciously affected even those who were disposed consciously to revile and abuse what they disdained even to investigate. The legal profession soon capitulated. It invented a few "legal fictions" that served to disguise the change of front. But the latent humor of it saved the situation, and the new allies were gladly received into the fold.

The medical profession still continued in a very dubious frame of mind. To accept the new ideas seemed to threaten its annihilation. So it kicked, and squirmed, and made most strenuous objections. The clerical profession was even more disturbed, and such of its ecclesiastical weapons as had survived the process of degeneration and atrophy, were brought into full operation. But Middle Age weapons could make no serious impression upon the modern intrenchments they were directed against.

After a while, the motive of necessity gradually brought about the perception that the new could not dispense with the old, that it was only through the development of the old that the new could come into being, that the old could absorb or appropriate to advantage the elements of the new, that the introduction of the new really meant a greater vitality for the old, and that it brought with it a feature of co-operation to temper the prevailing mania of competition.

The introduction of new methods of physical and mental action had induced and provoked the perturbation and disturbance that are ever incident to change; but that period is evidently approaching a termination. There seems to be a general disposition to regard the new conceptions as fundamental and necessary, and a general and increasing desire to unite in building the social structure along lines

that will symmetrically represent the newly acquired wisdom of the age.

It is this sympathetic direction of thought that is leading to a greater harmony among the contrasting social forces, and assisting toward a general social progress that will follow the lines of a more equitable distribution. Such a condition of society is now in course of evolution. The individual who, in his development, anticipates this social trend, through the co-ordinate and harmonious development of his faculties, is the one who has reached

an understanding of the Common Sense of the Twentieth Century.

A spiritual man is never lazy. He is untiring. He is always active and doing something for the good of the Whole—doing his part, and not shirking and dodging any present duty. Activity of mind and body makes tremendous health vibrations. The Spirit never sleeps and never dreams "dream of the air."



A Most Delicious Dessert

Shredded Whole Wheat Biscuit is made in the most hygienic and scientific food laboratory in the world. The wheat is spun into light shreds, containing thousands of open pores and is not crushed flat and dense as in case of other foods. These pores absorb the digestive juices and provide far greater surface for their action than is given by any other food.

The following simple "course before coffee" is much in vogue with club men everywhere. The simplicity of preparation and the little cost, together with the delicious taste of the compotes, make this dessert in rare favor in the home.

Use Seasonable Fruit and

SHREDDED WHEAT BISCUIT

Split and slightly toast the Biscuit, then serve with berries, sliced peaches, bananas or any seasonable fruit. Simple, isn't it. Your verdict will be

"Simply Delicious."

FOR SHORTCAKE—With sharp knife halve the Shredded Whole Wheat Biscuit lengthwise, prepare pineapple as for sauce (or bananas or mixed fruit) and set aside. When serving arrange halves in layers covered with fruit and add sugar and whipped cream.

Shredded Whole Wheat Biscuit is Sold by All Grocers.

Send for "The Vital Question" (Recipes, illustrated in colors) FREE. Address

The NATURAL FOOD CO., Niagara Falls, N. Y.



How to Split the Biscuit

The pleasant experience of a student who took a course of Scientific Advertising by Correspondence in the Chicago College of Advertising



MR. FRANK P. BARKER.

ident that for young men seeking work in one of the most fascinating and but one school in which to seek instruction and that one is the Chicago College of Advertising. Thanking you again for your aid and assistance, I am,

Yours very sincerely,

FRANK P. BARKER, Advertising Manager for Cahn, Wampold & Company.

On June 12, same date as above letter, Cahn, Wampold & Company wrote the Chicago College of Advertising the following letter:

CHICAGO COLLEGE OF ADVERTISING, 630 Isabella Building, City.

GENTLEMEN: Mr. F. P. Barker, whom you sent us some time ago to take charge of our Advertising Department, is doing remarkably well, and we are greatly pleased with him in every way, shape and manner.

Very truly yours,

F. C. CAHN.

In the fall of this same year *The Chicago Tribune* published the portrait, upon the occasion of his marriage, of a rising young advertising man, and his name was Frank P. Barker. Is there any other profession that can offer such an opportunity for rapid advancement as the above letters illustrate? Any intelligent man or woman, this side of senility, can at a moderate expenditure of time and money, acquire the knowledge crystallized from the life experience of ten of Chicago's leading advertising experts, and be helped to put it into a practical, money-earning occupation.

Write for Free Test Blank, full information, and do it NOW.

CHICAGO COLLEGE OF ADVERTISING

925 Williams Building, Fifth Avenue and Monroe Street,

CHICAGO

Get Acquainted with the Man Behind the Brain

By Grant Wallace

WHILE Galileo was still making his investigations of the great spots on the sun and their influence on the earth, a scientific monk named Scheiner also discovered the sun spots. He hastened to write to the Superior of his Order, revealing his important discovery. To his amazement the monk received the following reply: "I have carefully searched through all the writings of Aristotle and can find nothing of the kind mentioned. Be assured, therefore, that it is a deception of your senses or your glasses."

It had not occurred to the authority-ridden Superior to step out of his cell and take a look at the sun.

Present day materialists who take their cue from the writings of the scientific investigators of a few decades ago, and who are consequently unable to find any authority for such scientific heresies as Telepathy, Hypnotism or any other soul phenomena so common at the present day, occupy a position precisely to that of the good Superior. Meantime, those who have had the foresight to step out and look at the sun before pronouncing judgment are all in a broad grin.

To say, as many of our excellent friends do, "I don't believe in the existence of the subjective mind, or soul," "I don't believe in hypnotism," "I don't believe in mental telegraphy or telepathy," is about as reasonable as to say, "I don't believe in the spots on the sun," or "I don't believe in wireless telegraphy."

Telepathy, for example, is not a thing to be believed in or disbelieved in, but to be proved. Credulity has no more to do with it than the existence of a great basin of brown petroleum under the dusty plains of Kern county. The lake of oil is there, but thousands of people, for ten thousand years, built their camp fires above it without suspecting it. All that was necessary was to bore down to it and let it gush forth. It would then be able to demonstrate itself. In questions of fact belief and disbelief are equally out of place.

So with the psychological phenomena. Telepathy is a fact in Nature. All that is necessary is for each one to make the proper experiments, and to bring to the experiments minds sufficiently developed and unprejudiced to recognize facts, to demonstrate that these so-called occult powers exist in every human being.

It is necessary, of course, to recognize that in dealing with mental phenomena we must not expect to secure results capable of being dissected with a scalpel or weighed on the apothecary's scales or pulverized in a mortar, any more than we would expect fishes to swim through stone walls or gases to be capable of being churned into butter. In short, we must meet each phenomenon on its own plane and accept the conditions it imposes, no matter how unusual and inexplicable they may seem at first.

Those who would investigate these questions will find thousands of facts collected in scores of volumes in almost any library. That the hypotheses as to the causes of these psychic phenomena do not always agree is to be expected. The science of the inner man is still in its infancy. The first business of the scientific mind, however, is to collect facts.

A great mass of facts touching thought transference, suggestion, spiritism, clairvoyance, psychometry, and kindred psychic phenomena has been collected by men gifted with the dispassionate scientific spirit.

These facts have already worked a revolution among the younger, unprejudiced scientists of the world. With some notable exceptions, like Alfred Russell Wallace, Crookes, the father of the X-ray discovery, Denton and Flammarion, the great astronomer, who have demonstrated the truth of telepathy and immortality, many of the older generation of scientists are too busy weighing, measuring and indulging in the horrors of vivisection to lift their eyes to the sun of psychic phenomena.

Those who have not personally experimented

along these lines are no more in a position to speak concerning them than the holy man who searched for sun spots on the pages of Aristotle was equipped for disseminating astronomical information. This, of course, does not prevent their wasting much good paper in vaguely speculating verbosely concerning things which they refuse to investigate by scientific, experimental methods.

How Spiritualists Speak

I HAVE seen numbers of quiet, gentle souls among my friends, the spiritualists, who had little or no knowledge of letters; men and women who were all soul, yet whom the world would class as illiterate, who in inspired moments, under the spell of the Spirit, were afire and aflame and would speak words of burning truth as if they were past-masters in word painting. Mediums, who could scarcely read or write, when controlled by decarnate spirits of high intelligence and wisdom, have on the moment given me lectures which the learned of earth could not deliver after days of preparation. Inspired poems worthy of a Milton or a Shakespeare have come from the controlling angel like a flash. At other times, mediums with only a poor knowledge of their mother tongue have been used by distinguished ancient and foreign intelligences and have thus spoken to me in beautiful Oriental languages, which, through my own ignorance of the same, I had to have with me a scholar of Oriental languages to interpret for me. It was this more than strange and wonderful physical phenomenon that I have often witnessed that convinced me years ago, after much critical investigation, that man can, and does, under certain pure and high conditions, commune with the departed. It also proved that the soul is eternal.

Spiritualists, as a rule, go before the public without preparation, and naturally and extemporaneously speak inspired words—just as the Spirit moves them. This is also true with spiritual writers.

The following few words which I happen to have at hand, spoken from a spiritualist platform by a gentleman who is not a man of letters, will illustrate in a way how the Spirit moves a speaker when called upon to address a meeting:

"It is to me one of the most beautiful and beneficent dispensations of Providence, that gradually, as we advance in life, the balance of attraction changes, drawing us, with steadily increasing force, from the natural to the spiritual world. In the early hours of our brief day of mortal life we are surrounded by kindred and playmates, and friends and lovers. All is hope and promise. Flowers spring up in our path; the lark carols joyfully his matin-song; and no cloud dims our bright, blue sky. But as the sun passes its meridian, and the shadows lengthen before us, and the cool hours of eventide draw on, friend after friend departs; the earth father's protecting arm is no longer around us; we feel not the mother's nightly kiss upon our cheek, nor hear the ringing laughter nor the merry voices of our early home: the balance has turned, and now dips ever more heavily to the other side. As this world recedes from us, the other looms larger, and draws nearer; and, as our pilgrim-feet near the broad and shining river that rolls between, loved voices call to us, and the angel-forms of the departed stretch forth eager arms to welcome us; and we are ready to exclaim with Simeon of old, 'Lord, now lettest thou thy servant depart in peace.' We need not, however, wait for the death-angel to usher us into the heavenly kingdom; we may, if we will, enter into heaven here and now; or, rather, we may let it enter into us; for, as a great philosopher has said, 'Certainly it is heaven upon earth for a man's mind to move in charity, trust in Providence, and rest upon the poles of truth.'"

To the awakening soul, that first comes into close personal relations with the inspirational speakers in Spiritualism, there is a revelation of Light and Truth that fills and thrills it with a new-born love and faith.—Frank Harrison.

God is the common Father of us all, but more especially of the best of us.—Plutarch's Lives.

GUARANTEED TO CURE or benefit most Obstinate Diseases.

A MOST REMARKABLE INVENTION

PHYSICIANS ASTONISHED AND THOUSANDS OF grateful users testify to the wonderful results obtained by using the famous

QUAKER Hot Air and Vapor Bath CABINET

JUDGE J. O. HUTCHINS, Haywards, Cal., invalid for 15 years. Baffled best doctors, testifies that it cured him of weak heart, sleeplessness, dropsy, catarrh, piles, rheumatism, kidney troubles and partial Paralysis.

L. J. MORRISON, Pellville, Ky., afflicted 30 years, unable to walk was cured of kidney disease, rheumatism and General Debility.

ELIZABETH COLEMAN, Bokoshe, I. T., testifies it cured her of Bright's and Kidney disease after her doctor told her she could not live a month.

REV. J. W. HENDERSON, Weston, La., testifies that it cured his son, 13 years old, of dropsy in 2 weeks after doctors had given him up to die. So terribly afflicted could not walk.

REV. BISHOP J. C. HARTZELL, Bishop of Africa, Rev. G. A. REGAN, L. L. D., of Chicago, REV. CHAS. B. MITCHELL, of Minneapolis, recommend them highly as also does EX-GOV. ELMOR A. KIRKMAN of W. Va., Congressman JOHN J. LENTZ, and hundreds of others.

REV. G. N. BARLOW, D. D., of Detroit, afflicted for years was cured of frightful case of rheumatism, kidney troubles and la grippe.

MRS. ANNA WOODRUM, Thurman, Ia., afflicted for years, was cured of nervous prostration, headaches, indigestion, kidney and female ills.

MRS. W. BLACKWELL, Birmingham, Miss., testifies she was helped, that it cured her of muscular paralysis after doctors said her case was hopeless.

JOHN H. SHAUGH, Marlborough, N. J., was cured of Loco-Motor Ataxia after doctors at hospital told him 4 years ago he would never be well.

This \$5.00 Cabinet reduced to \$3.50.

WM. CORNETT, Smithville, Miss., 72 years old. Afflicted with lung trouble 16 years. Hardly able to walk, testifies it did him more good than all medicines and 7 doctors.

MISS M. SPARKS, Hatley, Miss., afflicted 2 years, was cured of acute indigestion. Could not retain solid food.

REV. FRED. D. HAMILTON, Buffalo, testifies that it did his wife more good in 5 weeks than 2 years doctoring, and a trip to Hot Springs. Cured her of female weakness, nervousness and dropsy.

JULIAN F. TANNER, LaFayette, La., was cured of a stroke of paralysis.

JOHN CURTIS, Box 321, Malone, N. Y. was cured of frightful case of eczema, also bad kidneys, impure blood and weak heart.

D. P. SMITH, Greensburg, Kans., an old soldier, a more weak. Never a well day since 1862, was cured of heart and kidney troubles, rheumatism, etc., after doctors failed to benefit.

Hundreds of others testify to marvelous cures by this Thermal Bath Treatment.

GETTING RICH

are men and women selling this grand invention. Ira Gleason made \$1777 first year. Mr. Van Tassel, cured himself, made \$1500 first 5 months. Mrs. Howard \$59.00 one week. Mrs. Flora Beard \$400.00. Rob. Peart sold 1000 first year.

If you want Good Position at Big Wages, WRITE at once.

LET US SEND A QUAKER ON 30 DAYS TRIAL to be returned and your money refunded if not as represented. Over 300,000 Cabinets sold last year. Customers delighted. You enjoy these famous Baths at home for 3c. each. They make beautiful complexion, rosy cheeks, cleanse inwardly and outwardly. Prevent disease and will surprise and delight you.

Special 60 Day Offer. Best Heater, Medicine and Vaporizing pan and 100 page Health and Beauty Book, reduced to \$3.50. Our \$10.00 Finest and Best Double Walled Cabinet, reduced to \$6.10. Our \$1.00 Face and Head Steaming Attach., 65c.

WRITE FOR OUR NEW BOOK FREE! Also testimonials, or order to-day. We're responsible. Capital \$100,000. Ship promptly. Write to-day sure.

World Mfg. Co., 910 World Bldg., Cincinnati, O. Representatives and good agents wanted. Big wages. Write.

YOUR FLOOR \$2.75 CARPETED for

We take this method of introducing our new, healthful and serviceable

HYGIENE RUGS.

Attractive and artistic patterns, woven through, and in all colors and sizes. Easily kept clean and guaranteed to outwear higher-priced carpets. Sent prepaid to any point east of Rocky Mountains.

"MONEY-BACK" GUARANTEE. Send for Catalogue, Free.

Hygiene Rug Co., 607 D Bourse Building, Philadelphia, Pa.

A WHOLE YEAR FOR 10 CENTS.

THE WOMAN'S FARM JOURNAL

is a beautifully illustrated monthly paper devoted to woman's interests. It is 13 years old and now has over 300,000 regular subscribers. In order to double our subscription we will send it A WHOLE YEAR FOR 10 CENTS if you also send names and addresses of four lady friends who you think would subscribe on same terms.

EACH NUMBER CONTAINS 96 COLUMNS OF

Splendid Stories; the Latest Styles and Hints on Dress; Lessons in Embroidery and Fancy Work, with original designs; hundreds of New Cooking Recipes; all about the Garden, Flowers, Chickens, Beekeeping, etc.

HOW TO MAKE POCKET-MONEY AT HOME.

Thousands of our readers make from \$3 to \$10 per week at home through The Woman's Farm Journal. Don't put off subscribing at this low price. Lay down this paper and do it right now. Tell your friends about this grand offer, or better still, show them this ad and have them also subscribe.

THE WOMAN'S FARM JOURNAL

107 Journal Building, - - - - - ST. LOUIS, MO.



THE PSYCHIC MAN.

PROF. R. E. DUTTON,

Lincoln, Nebraska, U. S. A.

Has made a late discovery to himself in which he has developed strong mental faculties and power to control the psychic faculties of the special senses. Scent, touch, taste, sight and hearing, the five special senses of the physical condition, have succumbed to the will and mind-power of myself. While I can control these senses psychically, or spiritually, and without any real means of exciting these special senses to control and action, I can, through simple Mind Control, produce the strongest scent, touch, taste, Mental Vision, or Clairaudient hearing and use of my Psychic faculties as though I were in use of the real senses in actual experience. The way I produce this control is by power of my mind to concentrate upon a thought for a few minutes. I become drowsy and begin to emerge into sleep, when this thought held in mind becomes as a great mental picture. At this point I am nearly to sleep, when this mental picture becomes as real as in a dream and begins to pass in succession various scenery of home, country and travels. I never go entirely to sleep, but remember myself enough all the while to control the nature of this vision and dream of the beautiful things as I choose to think the beautiful thoughts. Every one knows how dreams will control the sleeper so as to produce any and all of these Psychic faculties and make the dream seem to the sleeper the truest of reality until awakened. Just so it is that my Psychic faculties are controlled, only they are not controlled at random by unpleasant and hideous dreams, as I retain enough wakefulness and consciousness to make these dreams of the nature all the while that pleases and gives me great enjoyment. Thus my Psychic faculties experience the pleasant odor of flower garden, while my thought and vision are of it, or I can dream and sense the touch of ice or hot iron as the mind controls or is controlled by the thought and I see the thought, and if I want to see a gun fired off I will hear the deafening sound, or be blinded by the thought of looking at the sunlight. I can taste the delicious fruit of the orchard in this dream, I become overwhelmed with joy as never experienced in physical conditions, all at will, through the mental vision and mind control when partly asleep. This practice has developed my Clairvoyant Sight, Clairaudient hearing, and my Psychometric powers in general. It has given me success in Mind Reading and Psychometry and diagnosing of diseases, and I can read past, present and future.

The greatest gain derived from this mind power is that of causing sickness, pain and despondent thoughts to change into happy thought, good health, and be freed from pain and all mental sorrow, fears and doubts. I have written a course of lessons from experience, in which I give methods to practice this power, and I know most people can control their mental powers as I have in comparatively short time.

Instantaneous Sleep.

I have made a late discovery that enables all to induce the clairvoyant sleep in themselves instantly at first trial, awaken at any desired time and thereby cure all known diseases and bad habits, control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep and remember all when awake.

This so-called Mental Vision Lesson will be sent to anyone for only 10c. (silver). Sold on credit. Actually enabling you to do the above before any charge whatever. Address

PROF. R. E. DUTTON,

School of Psychic Science,

Lincoln, Nebraska, U. S. A.



Your Photo Reproduced

FREE

To introduce our mammoth Catalogue of Jewelry and General Merchandise we will reproduce and forward your Photo mounted on a handsome Gold-plated Brooch or Scarf Pin FREE. The Brooch exact size and shape of illustration and the reproduction is perfect. Enclose 6 two-cent stamps to pay postage and packing. We guarantee to return the original photo unharmed. Catalogue sent free, write for it today.

Address Curtin Jewelry Co., 100 Park St., Attleboro, Mass.

Requirements for Progression or the Development of a Beautiful Character

ARE you willing to comply with these rules in order to overcome all defects in your nature, for the purpose of gaining your peace of mind, as well as to improve your entire condition, that you may become individualized, free, and under the laws of progression, and finally to be able to maintain or always hold your attitude in a high standard?

Abstain wholly from pride, self-importance, vanity, jealousy, envy, irritability, hatred, recklessness, destructiveness, sadness, melancholy, peevishness, discontent, anxiety, fault-finding, condemning criticism, touchiness, curiosity, covetousness, selfishness, sloth, carelessness, gluttony, all arguments and contentions, desires, indulgences, passions and habits of all kinds; the acquiring of useless knowledge, and interfering in the affairs of others, either by thought or action, except where a duty calls. Do not fail to do your duty fully, but while so doing take care you do not overdo it.

Do not allow yourself to be entertained by your mind wandering into foolish fancies, speculations, preconceived ideas, theories, or opinions, or permit them to influence or govern your present better understanding. Do not brood over the past and have no anxiety as to the future. All these are destructive to life and character and create evil. They disturb all peace, happiness, and contentment—throw the mind out of equilibrium, causing man's whole beautiful nature to become distorted and forced to grow in a wrong channel, making him a false offspring of nature with all his sufferings and horrors, instead of the beautiful child the Creator intended, growing to full consciousness, wisdom or understanding—a complete life full of blessing.

You may be greatly assisted to the standard of progression by permitting free action of the nobler qualities, such as Faith, Hope, Charity, Generosity, Patience, Endurance, Meekness, Sympathy, Forgiveness, Kindness, Forbearance, Love, Tenderness, and Good Will to All.

Calm your mind. Kill out desire. Live wholly in the present, always on guard, with a steady purpose to do right, submissive to God's will and guidance, and thus draw to you and make it possible to receive a greater assistance from the Master's Forces.

Love and Beauty

UNIVERSAL Love is the universal panacea for all our ills and all our deformities.

Love deeply, widely and fervently all things, all beings, and always, and possess all health, all wealth and all happiness.

Love solves all riddles and straightens out all that is crooked and misshapen.

"Let us strive to remain worthy of Love, and the more and more worthy day by day, whatever happens. That is the best way to keep it."

LOVE AND BE LOVED!

"If we wish to be loved, we should try to make ourselves lovely. We should not ask something for nothing; and as to beauty, that in its best estate comes from the soul."

The soul, and the soul only, dominates and creates Love and Beauty; it is the fountain-head of Love and Beauty; it is the mystic transforming agency that makes the animal, man, angel, god; it is the generator and distributor of pure and high thoughts that transfigure all that is coarse, base and ugly into all that is fine, high and beautiful.

"Good thoughts, pure emotions, and love especially—these events in the life are cosmetics and always cause the face to shine with radiance. No woman wishing the conservation of her beauty can afford to be vicious. It is wonderful, the perfect understanding betwixt the good and the beautiful. The vices are busy sculptors, on the contrary, always cutting their terrible alphabet in the face."

Beauty always travels with Love—it is the effect of love, and shines in our eye, our face, our form, and best of all, in our character.

Love and Beauty make character.

Love, Beauty and Duty—three beautiful words! With love and beauty in character we always do our duty without effort, in an automatic, natural way.

Love, universal love, is the great transformer and reformer, beautifying and glorifying all it touches.

"Love is the fulfilling of the law."

The secret of a long and beautiful manifestation of Life here and now lies in the soul. All physical and mental exercises are merely incidental and perfectly natural and not strained, with a spiritual being. The Spirit leads, guides and assists nature when we wholly rely on it, and a spiritualized man or woman need give no thought to these incidental ways and means.

Emerson's tremendous and lasting power to stir men's souls was in his power to keep out of all popular reformatory movements of his day. A great soul, at-one with the great God, has no part in particular reforms, yet in a while reforms all things.

DEAFNESS CURED

Louisville Man Originates a Simple Little Device that Instantly Restores the Hearing—Fits Perfectly, Comfortably, and Does Not Show.

190-PAGE BOOK FREE TELLS ALL ABOUT IT.



Since the discovery of a Louisville man it is no longer necessary for any deaf person to carry a trumpet, a tube or any such old-fashioned device, for it is now possible for any one to hear perfectly by a simple invention that fits in the ear and cannot be detected. The honor belongs to Mr. George H. Wilson of Louisville, who was himself deaf, and now hears as well as any one. He calls it Wilson's Common Sense Ear Drum, is built on the strictest scientific principles, containing no metal of any kind, and is entirely new in every respect. It is effective even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed or thickened. It fits any ear, from childhood to old age, and aside from the fact that it does not show it never causes the hearer irritation, and can be used with comfort day or night.

It will cure deafness in any person, no matter how acquired, whether from catarrh, scarlet fever, typhoid or brain fever, measles, whooping cough, gathering in the ear, shocks from artillery, or through accidents. It not only cures but stays the progress of deafness and all roaring and buzzing noises.

Let every person who needs this at once send to the company for its 190-page book, which you can have free. It describes and illustrates Wilson's Common Sense Ear Drums and contains many bona-fide letters from numerous users in the United States, Canada, Mexico, England, Scotland, Ireland, Wales, Australia, New Zealand, Tasmania, India. These letters are from people in every station of life—clergymen, physicians, lawyers, merchants, society ladies, etc.—and tell the truth about the benefits to be derived from the use of this wonderful little device. You will find among them the names of people in your own town or State, and you are at liberty to write to any of them who wish and secure their opinion as to the merits of the only scientific ear drums for restoring the hearing to its normal condition.

Write to-day and it will not be long before you are again hearing. Address, for the free book and convincing evidence, Wilson Ear Drum Co., 965 Todd Building, Louisville, Ky., U.S.A.

FREE TRUSS TRIAL OFFER

WRITE FOR
FREE
TRUSS
CATALOGUE.



We will send any truss to anyone on ten days' trial, with the understanding and agreement that if you do not find our truss more comfortable, better fitting, better made and finished, higher grade, more satisfactory in every way than any truss you have ever used, and if you do not find we have saved you over two-thirds in price as against what others charge for trusses, you can return the truss to us and the trial has not cost you one penny. 45 cents buys the genuine New York Elastic Truss, generally sold at \$2.00 and \$2.50. Finest elastic trusses, 98 cents to \$3.45; spring trusses, 45 cents to \$3.90. For complete truss catalogue with large illustrations and full descriptions of all the trusses we handle, complete instructions for taking your own measurement under our guarantee to fit you perfectly, for most astonishingly low prices on the highest grade trusses made, our unqualified guarantee and ten days' trial offer, cut this ad. out and send to SEARS, ROEBUCK & CO., CHICAGO, ILL. mail to us.

Darken Your Gray Hair.



DUB'S OZARK HERBS restore gray, streaked or faded hair to its natural color, beauty and softness. Promotes the hair from falling out, promotes its growth, cures and prevents dandruff, and gives the hair a soft, glossy and healthy appearance. It will Not Stain the Scalp, is not sticky or dirty, contains no sugar of lead, nitrate silver, copers, or poisons of any kind, but is composed of roots, herbs, barks and flowers. It Costs

Only 25 Cents to Make One Pint. It will produce the most luxuriant tresses from dry, coarse and wiry hair, and bring back the color it originally was before it turned gray. Full size package sent by mail, postpaid, for 25 cents.

OZARK HERB COMPANY, ST. LOUIS, MO.

A Free Sample of
Oatine
The New Complexion
Beautifier

Is yours if your dealer
hasn't it. Send us
his name.
Also Free
booklet, "How
to Cultivate
Beauty."



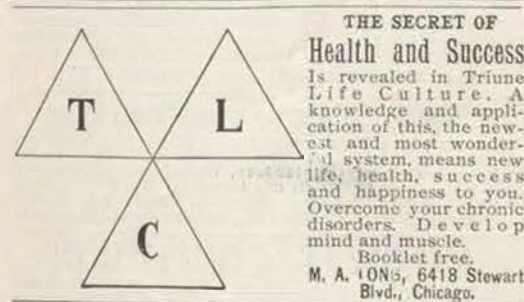
Copyright 1903 by The Oatine Co.

The Oatine Girl's
Beauty Hints — Number 3

Be careful when squeezing blackheads and pimples or you will enlarge and irritate the pores. Soften the skin by rubbing as much **Oatine** into the spot as it will absorb. Gently press toward the center with finger tips around the spot, forcing out secretion. **Caution.** Do not continue pressing when watery fluid begins to exude—the pore is empty—further squeezing will irritate. More hints in other magazines. **Oatine** furnishes in an improved way all the healing, cleansing and complexion preserving properties of the **Oat (Avena Sativa)**. A four oz. jar costs 50c. For sale by John Wanamaker, N.Y. and Philadelphia; Chase, A. Stevens & Bros., Chicago; Wm. Donaldson & Co., Minneapolis and others. **AGENTS WANTED.** One bright, intelligent woman in every town. Write at once for particulars and terms. **Handsome outfit FREE.**
THE OATINE COMPANY, Dept. L, 1030 Tribune Building, Chicago.

Learn the truth
Every man and woman, particularly those entered upon matrimony, should possess a copy of the new and valuable book,
Sexology
by WILLIAM H. WALLING, A. M., M.D., which sensibly treats of the sexual relations of both sexes, and, as well, how and when to advise son or daughter. Unequaled endorsement of the press, ministry, legal and medical professions. **Do you know** that the main cause of unhappiness, ill-health, sickly children and divorce is admitted by physicians and shown by court records to be ignorance of the laws of self and sex? Sent, cloth-bound, postpaid, on receipt of \$1.00. Write for "Other People's Opinions" and Table of Contents, also our 100-page illustrated catalogue of books of merit—free.
PURITAN PUB. CO., Dept. X, Philadelphia

THE SECRET OF Health and Success
Is revealed in Triune Life Culture. A knowledge and application of this, the newest and most wonderful system, means new life, health, success and happiness to you. Overcome your chronic disorders. Develop mind and muscle. Booklet free.
M. A. LONG, 6418 Stewart Blvd., Chicago.



HAIR DYEING COMB
DRGM. 116140



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The Silent Room

THE silent room is one of the new features of an up-to-date establishment. Its presence is not so much an indication of added luxury as it is that some place has at last been set aside in answer to a long-felt need of the nervous American woman. It is to afford a retreat to those who lead busy lives, when they find themselves almost overcome by the rush of things about them. They then seek its seclusion, and for perhaps fifteen or twenty minutes every day go into a stillness that cannot but prove both mentally and physically refreshing. In fact, the idea of going into a silent room is to throw off the things about us that are unreal, and to let those things within us that are real find expression.

Although fashionable women have been the first to appreciate its desirability and to introduce the silent room into their homes, it can be safely prophesied that they will soon be found in all houses where the family income and space make them possible.

The first requisite of the new apartment is that it be situated at the top, or in some part of the house where it will be free from all noise. Unless the room is naturally a dark one, it should be heavily curtained, as much light is distracting to continuous thought, and it is not desirable to have the decorations conspicuous. Green, uncovered by any conventional design, or some equally restful color, is a good choice for the side walls.

Few pieces of furniture seem best to suit a silent room, and they are generally in accordance with the taste of the individual by whom it is to be used. A comfortable chair and a footstool, a couch, perhaps a table and a few books, are enough to dispel any sensation of loneliness, and if simple in character they will not attract the eye or attention. When one has any distinct talent, it is well to have it suggested. A piano would appeal strongly to a musician and a desk to one that is literary. Again, several have been heard to say that they had the room absolutely dark, and sat in it for a certain length of time every day, with a slate and pencil on their laps. If not of other value, the habit of concentration that is formed is good and strengthens the mind.

How much the teachings of the New Thought have had to do with the advent of the silent rooms in fashionable houses is not certain. From whatever source, however, they have come, it is evident that they are bent on a long stay and will no doubt be a blessing to their overstrained visitors. Those who number them among their apartments are already noticed to possess a poise and calmness of bearing that are most pleasing.—*Cleveland Leader.*

The Mission of the Church

By Dr. George C. Lorimer, Madison Avenue Baptist Church, New York

IT is the mission of the Church to keep uplifted the veil that discloses the Infinite and External; to kindle on the altar of the soul the sacred fires which, consuming the dross of our natures, send heavenward our holiest thoughts and aspirations. It is her business to preserve, clear of all obstructions, the narrow straits and channels through which the immortal part in man may daily approach the presence of God, and to disperse the clouds of earthly unbelief which continually obscure the silver-lit boundaries where the waves of this life are arrested by the mystic shores and headlands of the other. She is herself the connecting link between the terrestrial and celestial, the meeting-place of the tides, where the divine and human interblend; the very source and spring, like the great equatorial current which gives rise to the Gulf Stream, of that broad and mysterious influence which sweeps onward through the ocean depths of worldliness and preserves the earth from the glacial blight of atheism and despair. And when she retains this consciousness, and when it is manifest in what she says and does, then to the world she becomes the very ladder seen by Jacob in his vision, connecting earth with heaven, and on which the angels of God are ceaselessly ascending and descending.

[The mission of the true Church is to provide spiritual food, pure and simple, to the multitudes of hungry souls, just as Brother Lorimer outlines; let her continually tell man of "The Mighty God, the Everlasting Father, the Prince of Peace."—EDITOR.]

Superficial Thought

If it cannot be said of any human being that he does not think at all, it can be said of very few that they think deeply, truly and earnestly. While thought is a privilege so dear that none would be willing to forego it, it is strange that so many of us are content to partake so sparingly of it. Most of us skim over its waves without ever attempting to sound its depths. We think about many things, but seldom through anything. Yet the evils of this habit of superficial thinking are serious, though seldom brought into notice. One of these is the arrogance and self-sufficiency which it frequently engenders. The old proverb: "A little learning is a dangerous thing," may be quite as pertinently applied to thinking.

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HEART TALKS

By Helen
Van-Anderson

HERE is one cause for unhappiness which seems so universal that I am moved to say something concerning it. It is anxiety and worry over those who are near and dear, yet who, for some reason, persist in living in a manner that we do not approve of. There are mothers whose hearts are breaking over their wayward sons or daughters; fathers whose nights are spent in secret grief for the same cause; wives and sweethearts who are mourning over the persistent wrong-doing of their husbands or lovers.

So much of the misery in the world is due to this that it seems a pity there is not some remedy. I believe there is, even though it may be hard to follow.

When we stop to think about it we realize that life is an individual gift, that it belongs to the individual as much as the breath belongs to his body. No one can breathe for him, and it is equally true that no one can live for him.

He has embarked on the sea of existence and set sail for the furthest shores of the land of experience. As long as his heart is set on the journey nothing will deter him. He is like an adventurous youth who knows nothing and believes that all things are for his pleasure and profit.

Since it is his privilege to live his own life, why not let him have liberty to do so without continually nagging him by thrusting your wishes and opinions upon him? This may seem cold and hard and you may say there is a lack of love in such an attitude toward him, but quite the contrary. It is the very highest love. It is the love that, above all, believes there is a destiny that shapes our ends. It is the love that has faith in the inherent goodness in the soul, the love that believes, not only in the redemptive and all-enslaving power of God, but in the redemptive and all-enslaving power of itself.

Do you not see, Dear Hearts, how this can be so? If it means anything to be Godlike in anything, it must mean everything to be Godlike in love, and God giveth liberty. Yes, even the liberty that permits experience, even though experience teaches through suffering. The end of delusion is truth. It must be then that the time must come to every soul when, through experience, it will see through the delusions of time and sense.

The difficulty in making this seem true and practicable lies in this: we are prone to think that this life includes and ends all opportunity, whereas the soul hath eternal life and continuance of opportunity. What it refuses to learn here and now it will learn at some other time and perhaps in some other place. Did not Paul say, "If in this life alone we have hope, we are of all men most miserable?"

Looking at life then as that which has no beginning and no ending, we may consider the experiences of this world as necessary and useful, subserving the end for which they were intended.

If your boy is wayward, it may not be because he is vicious, but merely curious. If you begin early enough and are wise enough, you can satisfy his curiosity by teaching him, not only the principles of life, but the phenomena, the relation of cause and effect as regards the physical, mental and moral nature. If you will give him sympathy and encouragement in his investigations from earliest childhood, he will ever regard your counsel with respect, and, if he cannot have the same ideals, he will, at least, be true to his own.

If your husband or sweetheart has traits of character which seem unlovely to you and does not himself desire to overcome them, all your pleading will be in vain. By giving him liberty to act according to his own desire or principle, by being silent, noble and patient, you will do more than by all the "curtain lectures" or tearful entreaties in which you might indulge.

Not only give freedom, but throw off responsibility. Having done your very best to point out the way, to assist by every possible means, leave the rest with God. What more can you do? Is it wise to yourself, to your dear ones or to the world to live in the continual stress of worry and grief? You at once say, "No, but I cannot help it." Try, dear friends.

Carefully and prayerfully place your beloved in the presence of God and then leave him or her without further anxiety. Yes, it may be hard at first, but with practice it can be accomplished; and, not only must this definite step of throwing off responsibility be taken daily, perhaps hourly at first, but the habit of right thinking, joyous thinking, must be cultivated.

There are many beautiful words and true. Find those which seem most inspiring to you.

Even the little word "JOY" will do wonders if you will only sing, it or utter it often enough. Find some little verse and sing it over and over again. Sing it when you rise in the morning and when you retire at night, and every time that you feel tempted to grieve begin to sing. I can assure you, you will not try very long before you feel a magical change. If you were able to conquer the worry for even five minutes, do you not think that you could continue and conquer for a day at a time and then for a succession of days and so on? This is the secret of the Law. As the prophet has said, it is "Line upon line and precept upon precept."

Be patient, then, be persevering. Be full of divine faith, as well as faith in the Divine.

You will not love less, but more, for, by removing from your own nature the petty worries which often become expressed as complaints or, at the best, as reproachful, even if silent grief, your influence will be as a sweet atmosphere, welcome and refreshing to everyone about you, and not the least to those whom you would help.

Life is, in truth, a series of lessons for the advanced, as well as the primary, students. You and I may think we have gone beyond the necessity of the hard lessons, because perhaps we have learned what we see others have not, and yet there is not one who may not need both the lesson and the discipline.

It takes the vision of God to see good in everything, yet, if we assume the Divine standpoint and look far enough and long enough, we shall see that everything, both in the past and the present, is good, for it hath wrought good out of seeming ill. Our vision is limited to the human as long as we see human limitations. That which is near, to which we claim affection, we feel to be final and are loath to give it up, yet, as Emerson has said, "We let our angels go that gods may arrive." This is only another way of interpreting the text in which Jesus says, "He that layeth down his life for my sake shall find it." In this sense that which we love is our life. If we lay down or let go that which we love, not only that, but a thousand-fold in addition, will be returned.

The mortal, the perishable, the transient and fleeting we cannot hold, if we would. Why, then, should we cling with such tenacity and feel as though there were nothing beyond? Is not the rich, grand, triumphant soul infinitely beyond the body and, after all, is it not the soul rather than the body that we love? We let the body of our child or friend go to a distant country, even though we would like to have the bodily presence always with us, yet very well we know that we must sacrifice our desire for his benefit. It may be well for him to go afar off and have new experiences and new environments, so we must let him go, just as we let our children go out from the parental roof into the larger, more varied experiences of the world.

Oh, my friends, it is the larger love we must cultivate, the larger life we must live. When we are able to ascend out of the fogs and storms of the fretful existence, we shall find in very truth that nothing is lost and that all peace and joy and power are given us, not only to use and enjoy for ourselves, but for all our world and perhaps most of all for those whom we truly and divinely love.

Our happiness depends upon what we look at. If we insist upon seeing only that which is dark and unlovely, prophesying always some evil to come out of every condition, we shall not only be unhappy, but actually creating the conditions we see. Why not, then, look for the good and the beautiful in everybody and every condition? Why not have a habit of speaking only of the good? This is not only good philosophy, but good Christianity. Jesus said, "I came that your joy might be full." If this means anything, it means that we should be joyous. We cannot be the true disciple, nor, indeed, can we know anything about the Christ if we are gloomy, despondent and fretful, yet we have the privilege of throwing off the dark moods and the gloomy words. They are like a mantle, as it were, which we have put on and which grows heavier and heavier as the time goes on, and presses us down even to the very grave. Let us throw it off once for all. Let us breathe the pure, sweet air of spiritual life and live in the sunshine of the spiritual sun, the love within us. Then will our whole world be new, beautiful, and we shall have the abundant life which is full of joy and peace.

Many omniscient men walk the Earth with absolutely nothing about them whereby the dualist—the carnal-minded—can see that they are different from themselves. Indeed, some of you have met these great Masters of Compassion, these wonderful adepts, and considered them beneath your notice. Such is the blindness of the carnal-minded, the dualist.—A Mystic.

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By Frank Harrison

A BLIND man may realize more of the beauty of life than he with the most perfect eyes.

There is compensation for all defects—physical, mental and moral.

Milton is an instance of what the spirit sees without physical eyes.

Many great souls have been helped to their greatness and been an everlasting blessing to the world through their so-called defects.

ALL IS GOOD!

To complain and murmur at our defects is not the way to mend them or endure them.

"A firm faith in the goodness of God based upon rational knowledge and fructified into practical holiness is the best means of perfecting humanity."

Through love and faith our defects are made useful to us.

Patient endurance measures the divinity and dignity in man—the great soul is he or she who endures with smiling patience.

On the Eternal Path to infinite perfection all of us are more or less marked with defects, but if we will but realize All is Good, these defects will serve us and become useful.

Why show lack of love and faith and trust by complaining?

God is God, and God is love.

One of man's chief defects is in looking at and living in the Past; in a while this defect becomes useful through its futility; a day comes when man fully realizes there is only pain, sorrow and suffering in dwelling in the Past; that living in the Now and the New is the only way in which to live in the fulness of life.

"Keep out of the Past, for the highways
Are dark with malarial gloom;
Its gardens are sere and its forests are drear
And everywhere moulders a tomb."

"Who seeks to regain its lost pleasures
Finds only a rose turned to dust;
And its storehouse of wonderful treasures
Is covered and coated with rust."

All men ultimately come to God through both their defects and virtues.

"Only that which is within us, which is in the mind, can disturb us. No external thing can gain a hold upon us. All defects, all defilement, all disease arise from the mind."

There are two defects—Worry and Fret—that abide with us all, to a more or less extent. These two guests in a while will get such a hold on the mind that it is almost impossible to get rid of them. Let these two defects become useful this very day—by knowing that peace is yours by casting them out of your mind forever.

"Worry and Fret were two little men
That knocked at my door again and again;
'Oh, pray, let us in but to tarry a night,
And we will be off with the dawning of light.'
At last, moved to pity, I opened the door
To shelter these travelers, hungry and poor;
But when on the morrow I bade them adieu,
They said, quite unmoved, 'We'll tarry with you.'
And, deaf to entreaty and callous to threat,
These troublesome guests abide with me yet."

What one of us, pray, is free from defects? Let us bear with them in a merry, cheery way, and in a moment they will become useful to us in one way or another.

Freedom comes in a great measure by no self-condemnation and by knowing All is good.

"No man had ever a defect that was not somewhere made useful to him."

Sometime, somewhere, we fully realize the Truth, and then we discover that all in the universe is cause and effect, and that as a matter of truth we all of us pass through the same cycles, and each eternal Ego must have its full share of defects before it can reach infinite perfection.

So if we are defective physically, mentally, morally or spiritually that is no reason for us to faint, and fret and worry, and moan and groan—let us cheer up, and remember that somewhere, if not here, these very defects will prove to be useful.

The eternal Law of the Universe makes no mistakes. Whatever comes to you is what you deserve and need. You may not want a thing, yet may need it much. The law firmly holds you. Each one of us gets exactly what is due us, no more, no less. More than that—we get our dues, exactly when due.

If we know the law of Evolution and Reincarnation we can fully comprehend why we are defective, and why our defects are somewhere made useful to us.

If we believe in the traditional story of Creation, and that this one life is all we have to cure defects or atone for them then we would do well to give up all hope.

Some of our defects will take more than one incarnation to eradicate.

What is a defect? It is the effect of some insanity of mind either in a past or the present incarnation. All so-called "sin" and "evil" are mere effects of poor thinking some time and in some place in the Past, and will pass away from us entirely as we revolve on the Wheel of Birth and Rebirth.

One of our defects is the imagination—the griefs and torments we suffer from the imagination—from illusions. We are, from lack of knowledge, love and faith in God and Universal and Eternal Life, too apprehensive.

"Some of your griefs you have cured,
And the sharpest you still have survived;
But what torments of pain you endured
From evils that never arrived."

Some time, somewhere, this defect of apprehension will be useful in showing us, through suffering from evils that never arrived, how foolish it is to be apprehensive, and not trust God for everything.

So come, beloved, let us bear with our defects, and especially those of others, with great patience, great cheerfulness and a great trust in God, and in a while they will be made useful to us. Indeed, with a great soul, his defects become blessings; he transmutes all so-called "evil" into good.

And this is one of the incidents along the Blessed Path to Eternal Bliss—to know that "no man had ever a defect that was not somewhere made useful to him."

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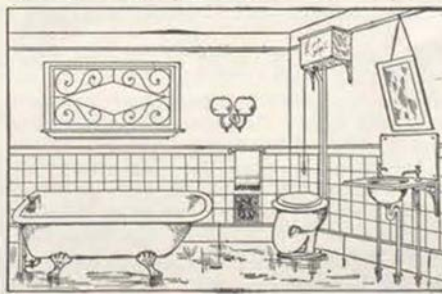
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From a Mother to Mothers

By M. G. T. Stempel

I WANT to say a few words to mothers who are interested in the Esoteric movement. When I say mothers, I do not mean simply the women who have borne children, but those in whom maternal love is developed. The first thing I ask myself, when a creed, a theory, or a movement is presented to me, is: "Will this help me to be a better, a more real mother? to be a mother not only to my own children, but to the little folks (?) at large?" for my heart is far-reaching—I love every thing that even savors of childhood! Now, I emphatically declare that all I have digested of *Spiritualism*, Theosophy, of the Esoteric movement, has made me a better mother. It has helped me to come into communion with my children, to understand their virtues and failings. It has shown me where I can strengthen each one of them.

Since I became a vegetarian, I have discovered that nine out of ten of the children I know are natural vegetarians, and that the healthiest children I know have always refused to eat flesh. Since I digested reincarnation, I have discovered that I am not a great fountain of wisdom—that I do not know it all—I understand what is meant by "Out of the mouth of babes come words of wisdom," etc. I look for wisdom in children (not necessarily the ones I help to come into the world) and often find it. I have decided that my duty to my child is to help him instead of rule him: to give him the highest, purest, and best not only of myself, but of everything—pure air, pure food, pure companionship; to allow him to remember whatever he has learned in his other lives, and to help him grasp everything he wants to grasp here. I say "want," because the "real" man wants to grasp nothing that is not the truth. When a child seems to want to commit a wrong, explain to him how and why it is wrong, and you will find that he does not want to commit it—at least that is my experience.

My children are what is called "remarkably obedient," but I have never commanded one of them in my life. I give reasons why, from my standpoint, certain things should not be done, listen respectfully to what they may have to say on the subject, and then find that a child is quickly convinced of the truth. I would not say to it, "You must not eat flesh," but I explain that I do not eat it, the benefits I have derived from a vegetable diet, etc.—I mean, of course, to a child who has been given flesh to eat. If a child has not been given flesh, it will not ask for it when it is older.

When your babies begin to be girls and boys, teach them about the horrors of self-abuse; let them know what the life-forces are for—do not wait for them to become men and women. As soon as they are old enough to understand, read with them the "Practical Instruction."

Personal Magnetism

A SPIRITUAL man or woman has tremendous power in what is called their "tone" or dignity; he who permits nothing to disturb his mind carries with him a psychic or occult power that is called "personal magnetism"—really character—which commands the highest attention and the greatest respect. Soul culture generates and maintains psychic-mental powers so fine that they penetrate the darkest and densest aura of undeveloped beings who unconsciously love and want to serve the possessor of them. That is the reason we always see a universal lover always full of health and prosperity. The Whole will always love to serve and help him who loves to serve the Whole. Herein is the secret of all prosperity and happiness. Personal magnetism or character comes, then, from the breadth and depth of our love for all—the amount of spirit that we hold. With fervent and persistent love for all we attract and hold the good wishes of all, which is a greater power than most persons imagine. Out of universal love come tone, dignity and tremendous character, which always make for health, prosperity and happiness.

Freedom

EVERY soul leaves this world better than it found it, notwithstanding the wail of the pessimists. More than that, in any one incarnation the soul makes great strides along the cycle of Involution and Evolution, and is one incarnation nearer infinite perfection and freedom when it will be beyond the law of Evolution and Reincarnation. Freed souls—masters, adepts and great souls—do not come under the law of Involution, Evolution and Reincarnation. Such holy (whole) men are a law unto themselves and can exist in a gross physical body on countless planets as long as they desire, or in an etheric body in the countless celestial or etheric spheres as long as they desire. Thus, all freed souls are omnipresent, omniscient and omnipotent in that they go where they please and come when they please, throughout the universe. These freed souls have made perfect union with God—come into complete oneness with the blessed Eternal One, and have reached the eternal Blessed State. All souls are on the one path, and ultimately reach freedom—the blessed state.—*The Blissful Prophet.*

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When God Speaks

I WAS passing through a quiet country district recently when I came in sight of a modest church building, about which a large crowd had already gathered. I at once joined the worshipers and entered the sacred place. I soon learned that what is known in this section of Virginia as a "protracted meeting" was in progress, and that the minister was of the Baptist faith. After having given out a familiar hymn, which was sung with a good degree of enthusiasm, he offered a short, fervent prayer.

He then said to the ushers in charge: "I am now about to read from God's Word—that is, God, through His humble servant, is going to talk to this people, and, while that is being done, see to it that no one enters the building and that perfect silence prevails." The reading of the eleventh chapter of Hebrews followed, and never before did I hear it more impressively done. No one did enter that church, nor was there any semblance of even restlessness, while God talked to man.

I had from early childhood been accustomed to see those who happened to reach a church entrance as a prayer was being offered stand with uncovered heads to its close, but never until on this occasion did I know of belated church-goers standing at the church door while the minister read from God's Word. And was that not strictly right in enforcing such an order? I know so as I never did before.

I remember how he said: "Everybody should get to church in full time for the entire service, as every part of it ought to be helpful; but, if some will fall into the bad habit of not doing so, they are at perfect liberty to enter and take their seats while we are singing, preaching, or talking to God in prayer, but not when God is talking to us out of His own Word."

I confess I never knew that Word so honored as before, and I never listened to that Word read when it seemed to make such profound impression on those who listened while it was being read. God will honor a servant who so honors His glad tidings to earth.—*Sunday-School Times.*

Hold the Body Indefinitely

A FREED soul lives always in to-day, and has no thought of to-morrow, or how long he will live in the body; his to-day is too much crowded with impersonal work to give any thought to such trifles. And how long does such a freed soul or adept live in the body? Indefinitely!—with perfect health, in perfect joy and bliss. Are there many souls at-one with God? Yes! a number. In a while there will be many such freed souls, who are always totally indifferent to whether they live in a gross body on earth, or in the spiritual spheres and angel spheres in a finer or etheric body. The freed soul is in bliss in any part of God's blessed universe.—*The Blissful Prophet.*

It is error to view any event, state or condition as a finality. You have all eternity in which to know, adjust, and attain.

Build Up Your Weak Points

IN all persons there are weak points in the physical and "mental anatomy." These tender spots can be made entirely firm and trustworthy. I once knew a man of remarkable memory, who had learned how to remember, by affirming that he could remember. So well did he get the fact lodged in his mind that he became a public lecturer on how to build up the memory.

The trouble is this—when we find a weak point, we always affirm the weakness, not the strength, of the function or organ. To be always saying that we have a weak head, and that it is liable to start to ache at any moment, is to build up that very condition.

We should eradicate the discomfort by soul-felt affirmations. Last summer in New York I confessed to myself that the air was hot, and for a couple of blocks I suffered much from the heat. But in a moment I was master, and affirmed that the heat could not discomfort me, that I was impervious to ill-effect from natural heat. Immediately I felt refreshed, and probably my temperature fell two degrees within ten minutes. Perhaps the temperature did not fall two degrees, but it felt so to me.

The whole world is facing fear and enduring ills that are not necessary. Just close down on this anticipating business and affirm the weak points out of existence.

Can't, did you say? Well, that's just why you suffer. You made every defection in your success and happiness by negative "affirmations." Now turn and affirm the other way.

This will amend health, character, disposition, success, memory, social and all infirm features of your spiritual and physical being. Affirm that you are not weak at any point, that you are moral, competent, successful, strong, worthy and happy. Don't affirm a few times, and say, "There, I told you so. I can't do it." Remember how many times we repeat to baby before he gets the word fixed in his mind. Just so with a fact in our minds. We must place it there till it is fixed, then the weakness is eradicated. Take up one point, and then another. Don't try all at once.

There is far more in affirmations than in denials. If we deny, we admit, which sounds like a contradiction, but is not one. Just take up point after point, and clear out your long train of torments, no matter what they are. This is exactly how to rid yourself of the liquor habit. Just affirm that you have no desire for it; that you cannot be strong with it; that every drop and atom of your blood revolts against liquor; also that your stomach will reject and expel liquor; that nausea will send away the liquor taste. This will apply to the tobacco habit as well.

Make your intelligence build up your weak points. It can easily do it!—*Dr. Paul Edwards.*

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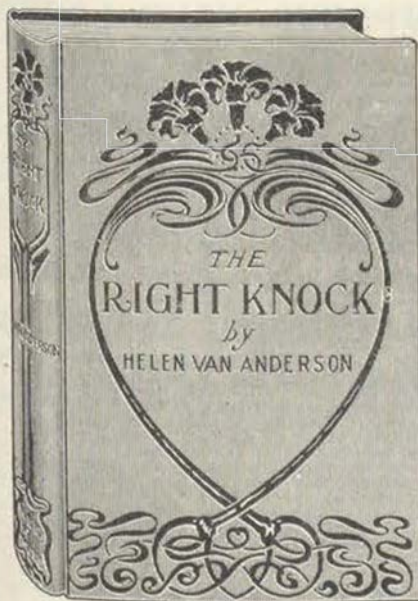
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WRITE AT ONCE.**

Abraham Lincoln, in his young manhood, walked miles through the biting cold to get a single book; that was before the day of public libraries and the philanthropy of to-day, which has placed books priceless in value within the reach of the poorest boy in the most obscure town. In Lincoln's day, to get a single volume or a modest library, required a great sacrifice of time or money; to-day public-spirited men are giving away fortunes in books, and the mails of the United States carry these books to the very door of those who ask for them.



The most notable distribution of helpful books at present attracting the attention of the public is that made by the Commercial Correspondence Schools of Rochester, N. Y., an institution that has helped hundreds of ambitious persons to success. This noted educational institution is distributing, free of all cost, a valuable work entitled "How to Succeed in Business." This book tells the stories of the lives of some of the most successful business men in the world; it should be in every library and in the hands of every ambitious person. It tells about a perfect system of book-keeping and an opportunity for anyone to learn bookkeeping and business without loss of time or money; it is a book that will help those who sincerely desire to help themselves and those who depend upon them. The book is full of inspiration and helpfulness; it stimulates energy and creates a desire to walk upon the higher places of life; it fosters ambition and tells how to satisfy it; it teaches you to turn spare moments into golden opportunities; how to make stepping-stones of stumbling-blocks; how the world's most successful men have wrested victory from the outstretched hand of defeat. Every ambitious person should have this book; it will help him upward and onward along the road to success. At present the book will be sent free to anyone who writes for it, but you are requested not to write through idle curiosity. It is the intention to place it in the hands of those only whom it will benefit most—those who crave success—those who long to accomplish something in the world of business and affairs. If you are satisfied with your present position and do not desire a change, do not ask for the book, but if you are eager for advancement, send for it to-day. Commercial Correspondence Schools, 42G Schools Buildings, Rochester, N. Y.

How We Help the Sorrowful and Discouraged

SOME of the Mystic Adepts connected with this Magazine are powerful helpers through prayer alone.

Any reader desiring the prayers of this Adept can have the same freely and without cost by merely sending a written request for prayer to "Mystic No. 9," care of THE MAGAZINE OF MYSTERIES.

One subscriber writes: "Tell your Mystic Adept that my burden of sorrow was almost immediately lightened after writing him; that I had sorrow, and asked him to pray for me. It was indeed a remarkable experience."

The prayers of a Holy Mystic—a true God-lover—are all-powerful.

The prayers of The Mystics are very powerful; get into our vibrations. May the peace of the Blessed One be ever with our readers.

Mystic No. 9.

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings.
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle,
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar.
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand.
Though down in the deepest shadow,
Instead of the sunlit land,
You may carry a brightness with you
That no gloom or darkness can mar.
For the light of a Christian spirit
Will be shining wherever you are.
—Eva Williams Malone.

Known by Their Heroes

NATIONS, like men, are known by their heroes. What people admire, that they care for and desire to be.

Dr. Lorenz recently closed in this country such a triumphal progress as has not before been given to a physician. He is a plain Viennese doctor of a type familiar in that center of medical education. He has made no scientific discovery of a revolutionary character in medicine. His publications will never figure in the larger annals of medicine.

But he has the skill of the physician, the ability to devise and the mechanical dexterity to employ a new method of setting a child's dislocated hip by which many human lives have been, and more will be, saved from lifelong infirmity. Year by year, all over the world, thousands who would have gone limping in the struggle of life, hopelessly handicapped, will, thanks to his work, walk erect, easily and unburdened.

He has done this work many years in Vienna and attracted the usual attention of a successful physician. His achievements are known over Europe and no especial enthusiasm was felt. He comes to this country and the deep waters of the great mass of democracy are moved to their depths. He moves from place to place attended, as abroad in Europe only royalty and great soldiers move. The newspapers are full of each day's work. Great throngs gather. In each city every agency is set in motion to emphasize a public welcome and express public honors.

Nowhere else could this have happened. In no other land would there have been this spontaneous, instant and universal outpouring of popular enthusiasm and devotion. This man, with the knowledge of the physician, the intuitive manipulation of the mechanic and that touch of genius which transfigures work and enables a man to carry to supreme success what, but for the instinct of inspiration, would end in dismal failure, has this vast popular recognition here because his work adds to the great sum of human happiness. This task, all men and women are devoutly conscious in their heart of hearts, is the great purpose of life. For it, when men labor, they feel the healthy approval of conscience, and when they neglect it they are well aware, though wealth come and honors and all the outer show of life, yet life's inner purpose has failed. The United States is, in origin, a great human happiness machine. It declared independence in "the pursuit of happiness." In this it has succeeded. Nowhere else is human happiness more widely diffused. We all desire this. For it we labor. When a man brings it, as Dr. Lorenz has, he is straightway a popular hero.

Are you making anybody happier?

If a man love God he will love his brother also, and the proof of love toward a brother is to give him aid in time of need.

WHAT TIME HAS DONE FOR AMERICA

Previous to 1833 imported English watches sold from \$50 to \$200; then first American machinery which sold at \$20. Boston Watch Company sold watches at \$50; in '85 they were down to \$24, and in '88 to \$5. None of these watches were the equal of

THE INGERSOLL

THAT SELLS FOR A DOLLAR! in accuracy, durability or appearance. The laborer now buys a Guaranteed Ingersoll with a half day's pay, and one for his boy with the other half. 6,000 are daily sold to eager Americans. Sold by 50,000 dealers at \$1.00, 1.25, 1.50, 1.75 and 2.00, or postpaid by

R. H. INGERSOLL & BRO. DEPT. II, 51 MAIDEN LANE, N.Y.

\$8.95

EIGHT DOLLARS AND NINETY-FIVE CENTS

Grade New 1903 Model BURDICK BICYCLE. Shipped to any address with the understanding and agreement that you can give it ten days free trial, put it to every test and if you do not find it handsomer, stronger, easier riding, better equipped, better tires, hubs, hangers, bearings, and in every way higher grade than any bicycle you can buy from any other house in Chicago, at home or elsewhere for less than \$20.00, YOU CAN RETURN THE BICYCLE TO US AT OUR EXPENSE, and you will not be out one cent.

FOR FREE SPECIAL BICYCLE CATALOGUE showing the most complete line of new 1903 model 'gentle', 'ladies' and children's bicycles at prices so low as to be really startling, for everything in bicycle sundries and supplies, for the most astonishingly liberal offer ever heard of, cut this advertisement out and mail to

SEARS, ROEBUCK & CO., Chicago, Ill.

NOW TRY IT!

ELLA WHEELER WILCOX says that reading **THE NAUTILUS** "will aid in concentration of thought and in many other ways." Through her writings in the Hearst papers Mrs. Wilcox has highly endorsed **THE NAUTILUS**. It is one of the liveliest, brightest and handsomest Health and Success Journals published. It teaches you how to obtain Health and Happiness by original and common-sense methods. It's not like any other paper you ever read. It frequently contains articles upon breathing exercises which are of immense value. Send 25c. NOW and you can have **NAUTILUS** six months, and as a premium a copy of the editor's latest booklet on Concentration; this booklet teaches how to improve the memory, conserve energy, etc. Address Elizabeth Towne, Dept. 8, Holyoke, Mass.

IMPROVE YOUR LOOKS

An application of "PLEZINE" will materially benefit your complexion. It is one of the most pleasing and most effective applications ever offered for sale. Instead of producing a greasy or smeary sensation, it dries quickly, and crystallizes or granulates while drying, covering the face with a delicate, sweet-scented, invisible powder. Its effect is whitening, and its use brings about a natural and healthy complexion. Sunburn is alleviated by its use. It will be found perfectly pure and wholesome. The price is \$1.00 per bottle. Simply wrap a dollar bill in paper and mail it to us, and we guarantee you will be more than pleased with what you receive in exchange.

Plezine Manufacturing Co., Lock Box 575, Dayton, O.

GRAY HAIR DARKENED.

Dub's Walnut and Henna Juice restores Gray, Streaked, Bleached or Faded Hair, Eyebrows, Beard, or Mustache to its natural color INSTANTANEOUSLY. Contains no poisons, is not sticky or greasy, and does not wash or rub off. It is made in two shades: No. 1 for coloring a light or dark brown. No. 2 for black. Gives a perfect hair color, and remains permanently. Entirely harmless, easily applied, and without odor. Price 60c. a bottle postpaid. Say whether No. 1 or No. 2 is wanted. To convince you that it is the most satisfactory and lasting hair color ever produced, we will send a sample bottle postpaid for 10 cents. Ozark Herb Co., Block B, St. Louis, Mo.

THE LAW OF RECEIVING IS GIVING. "You will never understand nor be benefited by what you shrewdly get for nothing," says a great adept.

The Memory of the Heart

If stores of dry and learned lore we gain,
We keep them in the memory of the brain;
Names, things and facts—whate'er we knowledge
call—

There is the common ledger for them all.
And images on this cold surface traced
Make slight impression and are soon effaced.
But we've a page, more glowing and more bright,
On which our friendship and our love to write;
That these may never from the soul depart,
We trust them to the memory of the heart.
There is no dimming, no effacement there,
Each new pulsation keeps the record clear.
Warm, golden letters all the tablet fill,
Nor lose their lustre till the heart stands still.

—Daniel Webster.

Flowers and Character

THAT which surrounds us forms our character.
If we live in the midst of filth we cannot keep it
secret. The world turns its knowing eye on us,
looks beneath the surface, sees our inner selves, our
degraded minds and our cold, cruel hearts.

If we live surrounded by the beauties of life, the
world knows too. Our hearts grow kind and sym-
pathetic and our thoughts high and pure.

We all know that this is true. Then is it not
our plain duty to surround our little children with
every lovable, uplifting thing the world affords?
Is it not our duty to ourselves to surround our-
selves with everything which will refine our
thoughts and help to form within us an admirable
character? We owe it to our children, to our-
selves, and to society.

Probably the purest and most beautiful things on
earth are flowers. Can you not imagine a charac-
ter grown in the midst of a garden of flowers?

Flowers are uplifting, they are purifying. They
strengthen and refine. They are awe-inspiring. If
you cannot understand this, it is because you have
not had enough of life's soft, dainty elements
around you, and your mind is not susceptible to
tender things.

No use to hunt the happy days—
They're with you all the time;
They're loafin' with you 'long the ways
An' singin' in a rhyme.
No use to search the world around
An' think they're far and fleet;
The brightest of 'em still are found
In violets at your feet.

My Prayer

O Infinite source of love and light,
Guide now my weary steps aright;
O lead me up from self to Thee,
I beg this boon on bended knee.

Fill me with love for all created things,
Attune my soul to the voice that ever sings;
Thy matchless love—the music of the spheres,
As weary time glides on through endless years.

Thy trusting child, I breathe Thy love divine,
And in Thy presence roam from clime to clime.
No place in this wide universe is found,
But that Thy love and light doth there abound.

While I remain within this form of clay,
May I learn all my lessons day by day.
O give me strength to bear my load aright,
Whene'er my star shines not in darkest night.

My mother earth needs sun and rain,
My soul must pass through joy and pain.
I thank Thee, God, my will resign;
Thy will be done to me and mine.

I pray Thee bless each friend, each foe,
For all are Thine—both high and low;
And all are mine in Thy great plan,
Thy love gives life to flower, beast, man.

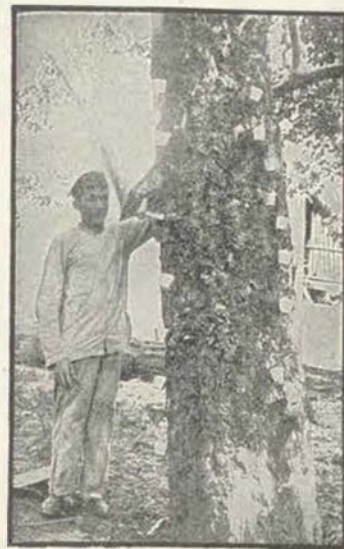
O, teach me, Father, to be good within,
To shun the downward path that leads to sin;
And, as I bask in Thy Effulgent light,
Onward and upward may I pursue my flight.

—W. H. Apperley.

A Cheerful Face

NEXT to the sunlight of heaven is a cheerful face.
There is no mistaking it. The bright eye, the un-
clouded brow, the sunny smile—all tell of that
which dwells within. Who has not felt its elec-
trifying influence? One glance at this face lifts us
out of the mists and shadows into the beautiful
realms of hope. One cheerful face in the house-
hold will keep everything warm and light within.
It may be a very plain face, but there is something
in it we feel, yet cannot express, and its cheery
smile sends the blood dancing through our veins
for very joy. Ah, there is a world of magic in the
plain, cheerful face, and we would not exchange it
for all the soulless beauty that ever graced the fair-
est form on earth.

It Will Require 40,000 Men to Gather the Crop



TAPPING THE RUBBER TREE

of the Para Rubber Plantation Co., on its
mammoth properties in Venezuela, which
comprise the entire forest of "Heveas" (*Fine
Para Rubber*), located in that country.

When one stops to consider that the work
of 2,000 men will pay a dividend of 6 per cent.
on the entire \$5,000,000 capital stock of the
Company, it takes but a moment to figure the
profits on the labor of 40,000 men.

This is the largest rubber company in the
world, owning in fee its vast and valuable
natural forests of virgin rubber trees, operating
its Trading Posts and conducting its business
on the same lines which made for the phenom-

enal financial success of the great Hudson's Bay Company in the North-
west, the West India Company and the Astor fortunes. Supplying
all these laborers with all they eat, wear and use is another source of
immense profit.

The personnel of the Company includes names of men prominent in
the largest rubber markets in the world, men of extensive and lifelong
training and experience in the rubber industry and in finance, whose names
are synonymous for stability, conservatism and integrity.

The stock of this Company is all of one kind (common), sells for par,
\$10.00 per share. There are no bonds. The Company gives to the present
and prospective stockholder no false idea of possible earnings, but rather
underrates the possibilities, which at present are so vast as to be almost
limitless.

It paid 6 per cent. to its stockholders in March, 1903, and will pay at
least as much more in September. The stock, therefore, is without a peer
as an investment, both sure and profitable.

Rubber is to-day the best paying investment on the market, being a
material absolutely essential to the world, the demand for which is growing
faster than the supply. It yields an unusually large profit, bringing 90
cents in New York or Antwerp as against a cost of 35 cents laid down.

The small balance of the Treasury Stock is now offered for public
subscription for the purpose of further extending its great Trading Post
System and providing other facilities for the enlargement of its business.

A booklet, containing full information, illustrations and maps, will be
mailed on application to the Selling Company, the

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PACKING RUBBER FOR SHIPPING

Words of good cheer from our friends when renewing their subscriptions.

Mr. Ernest C. Hicks, P. O. Box 282, Gastonia, N. C., in renewing her subscription for another year, says: "I cannot praise your paper enough for what it has done for me. It has cheered me in times of distress."

Mrs. Jennie L. Kadz, De Land, Fla., in renewing her subscription for another year, says: "I consider your magazine superior to any that has ever been published. It is grand, sublime, inspiring, uplifting

and soul elevating. It is spiritual food—food for the soul. In coming into its vibrations one cannot help feeling God's divine love and holy influence surrounding them. Words cannot express the joy and comfort I receive in reading your most excellent magazine."

Mr. Mortimer Augustus Brown, Colon, Rep. of Colombia, S. A., in renewing his subscription for another year, says: "All hail to the Magazine of Mysteries, the dispeller of doubt and fear and the instiller of renewed hope and courage! Long may that magazine flourish, increasing its circulation to the utmost end of the earth. In token of gratitude for the peace of mind that you and the astrological delineation have brought to me, enclosed you will find one dollar greenback, U. S. currency, for which you will please extend my subscription one year further ahead."

Mrs. A. F. Jackson, 28 Jefferson St., Taunton, Mass., in sending in her renewal subscription, says: "Enclosed you will find the renewal for my subscription to the Magazine of Mysteries, and I am pleased to

tell you how beautiful it is to me. There is no magazine I have ever read that I have gained so much strength and uplifting power from. It makes you think deeply and helps to open the way to understanding some of the mysteries of this grand life."

Mr. Herman Ury, Schenectady, N. Y., in sending in his renewal subscription for another year, says: "With great pleasure I enclose one dollar for the renewal of my subscription for the Magazine of Mysteries. I can only express my highest admiration for it since I read the magazine and ever since reading same I have had wonderful success in my affairs, and it seems something invisible assists me. I look at things with different eyes and always trust to God Almighty. I hope and pray that this wonderful book will assist me further."

Mrs. L. R. Vermilye, Hawthorne, Conn., in sending in her renewal subscription for another year, says: "I wish that everyone could have the magazine and enjoy it as much as I do. I have very little time to read and have kept all of the copies very close in hopes of the time to

fully read and enjoy them as I wish. I would not part with them for anything. Every one is worth the price paid for it. I read a little at times and feel so happy and contented after they drive all blues, all care and difficulties far away and leave peace and joy instead. What more can be desired?"

Mr. Chas. L. Whistman, 1625 Noble St., Anderson, Ind., in sending in his renewal subscription, says: "I herewith enclose express order for one dollar for a renewal to the Magazine of Mysteries. It has been a great help to me and my family and cannot think of being without it."

Mr. James Bastow, 27 Abbott St., Nashua, N. H., in sending in his subscription for another year, says: "I assure you it is an interesting paper to me; in fact I see one new news stand before I get my own. I cannot wait, but have to buy one. I wish it every success."

Mrs. Eliza Mills, 443 R St., N. W., Washington, D. C., in sending her subscription for another year, says: "I love the magazine most of all I ever read. I find great help and strength and success come after reading it and an uplifting without other things, than this magazine."

Mr. Theo. Mathias, Box 129, Middletown, Pa., in sending in his renewal subscription, says: "I send my magazine each time to a friend of mine and he says that he does not want to miss one copy. As for myself, I am wrapped up in it."

Laura E. Ingersoll, Indiana State Soldiers' Home, Lafayette, Ind., in sending in her renewal subscription, says: "I enjoy reading your magazine and I would not do without it. It is so uplifting in its readings, and the vibrations are so helpful, and as I read a peace comes over my troubled spirit which passes all understanding."

Mrs. L. W. Jackson, Gainesville, Fla., in sending her renewal subscription, says: "Your magazine has been to me an inspiration and teacher, and daily I ask God's blessing upon you and your work."

Harry Trapphoeber, 147 S. 21st St., Phila., Pa., in sending in his renewal subscription, says: "I can't tell in words the appreciation I feel for the Magazine of Mysteries, since I find only expressed what was slumbering in me, and with everybody could find the truth in it, as I do."

J. S. Short, Perla, Ark., in renewing his subscription for another year, says: "Enclosed find P. O. money order for \$1.00 for a renewal to your valued paper, the Magazine of Mysteries. I could not do without it now, for I think it is the finest magazine I ever read."

Mr. Thos. J. Robbins, Box 213, Sullivan, Ind., in sending his renewal subscription to the Magazine of Mysteries, says: "I think your Magazine of Mysteries and wonder unfolding writers intensely instructive. I feel that it will be of great benefit to me and all who will read and study its productions."

Laura R. Smith, Plattville, Wis., in sending in her renewal subscription, says: "I have been a faithful reader of your magazine for the past year and it has been of such benefit to me mentally and physically I feel I cannot do without it."

Herbert L. Grinnell, Little Compton, R. I., in sending his renewal subscription to the Magazine of Mysteries, says: "The Magazine of Mysteries is a source of wonder to all who see it. They say it is the nearest to their belief of any paper they ever saw. It is a great help to me in my Christian life, both as a church member and a Sunday-school teacher. There are so many spiritual and God-like readings that no one can read it and not be profited by its holy teachings. I am thoroughly interested in the Magazine of Mysteries. Long may it prosper in its holy work, in its uplifting and upbuilding of mankind and its holy and Christ-like teachings. It is a noble work. Thanks to the day that I became acquainted with the Magazine of Mysteries."

Mrs. Annie Widmer, 653 11th St., N.E., Washington, D. C., in sending her renewal subscription to the Magazine of Mysteries, says: "I am very fond of the Magazine of Mysteries and I can hardly wait for the time to come when to expect it."

SHORT ASTROLOGICAL DELINEATIONS, COVERING THE TWELVE PERIODS OF THE YEAR.

All persons born from January 23 to February 19, inclusive. You are high-minded and self-confident; lover of the beautiful; love literature and science; public-spirited; independent and a natural leader; executive and aspiring. Read bottom of this page showing you how to get, absolutely free, a full and detailed Astrological Delineation by one of the greatest Mystic Adepts in the world.

All persons born from February 20 to March 19, inclusive. You are earnest and ambitious; you are a good judge of human nature; are fitted to deal with the public; are conservative; are fond of public entertainments; are a good companion; are practical. We can show you how to achieve great success. Be sure of this grand offer of an Astrological Delineation made by a great Mystic Adept.

All persons born from March 20 to April 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from April 20 to May 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from May 20 to June 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from June 20 to July 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from July 20 to August 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from August 20 to September 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from September 20 to October 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from October 20 to November 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

All persons born from November 20 to December 19, inclusive. You are earnest and sincere; full of life and activity; you do wonderful things if you study occult and psychic forces. The Mystic Astrological Delineation can help you in a wonderful way. We are offering free, a lengthy Mystic Astrological Delineation. Read notice at bottom of this page how you can secure one. It will pay you to get one of these Delineations for your sign.

HOW TO GET A FULL AND DETAILED ASTROLOGICAL DELINEATION OF YOUR LIFE FREE



THE MAGAZINE OF MYSTERIES will give, absolutely free, to each person sending one dollar for one year's subscription to the magazine, a lengthy Astrological Delineation, prepared by a MYSTIC ADEPT ASTROLOGER. Be sure to send the month and date of your birth with your subscription.

These Delineations are of great value to anyone who desires to know the Mystic Rules for having Perfect Health, Wealth and Happiness, as they are prepared by one of the greatest Mystic Adepts in the world.

With this wonderful Delineation and the magazine you can learn how to have all the Unseen Forces and Occult Powers help you. There is not a greater blessing than perfect health, prosperity, long life and general success. These Mystic Astrological Delineations show you how to get wonderful Psychic Power. They show you what to do, when to do and how to do to command all of the great planetary, solar, magnetic and psychic forces of the universe.

With your Astrological Delineation, as given by this Mystic Adept in astrological and occult science, you can avoid disease, failure and misfortune.

Astrology is an exact science, and a Delineation prepared by a true Astrological Adept, who is honest, sincere, learned and conscientious, will be of great value to you.

Remember, you get this magazine one whole year for one dollar, and we send you free your Delineation.

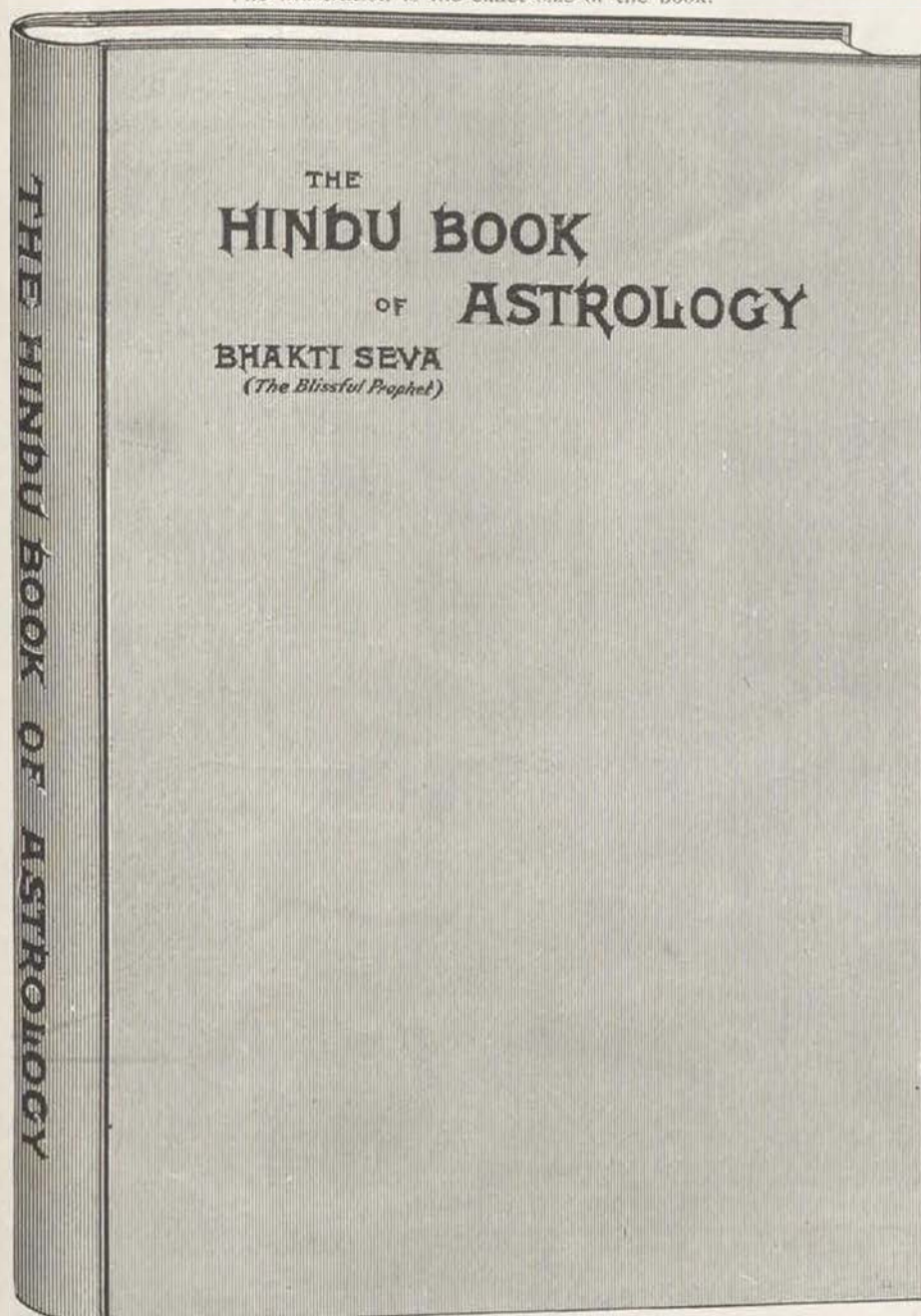
Send date and place of birth, giving year and hour if possible, and one dollar to

THE MAGAZINE OF MYSTERIES,
22 North William Street, New York City.

The Hindu Book of Astrology

GIVEN AWAY FREE.

The illustration is the exact size of the book.



To introduce this Wonderful Book, we are Giving Away the First Edition (5,000 Copies). Send One Dollar Promptly for a Year's Subscription to The Magazine of Mysteries, and a copy of this Great Book will be sent you FREE.

The Author of this book is Bhakti Seva (The Blissful Prophet), one of the Greatest Astrological Seers that the world has ever known. Read carefully the following letter from Bhakti Seva (The Blissful Prophet), explaining his new book of Hindu Astrology:

AN OPEN LETTER TO MY FELLOW-BEINGS.

By Bhakti Seva (The Blissful Prophet),
Author of The Hindu Book of Astrology.

DEAR BROTHERS AND SISTERS:

For thousands of years HINDU ASTROLOGERS have, by their knowledge of the Solar System, been enabled to formulate a system of Astrology which enables them to speak with Scientific authority and certainty with respect to the Planetary influences upon mankind.

Each person is born in or under one of the twelve signs of the Zodiac, and is thus influenced more or less throughout life by the Planetary conditions at the time of birth.

In my new book of HINDU ASTROLOGY I give the natural tendencies of each person, and in a certain way indicate what they should do and what they should not do to make life a success.

By referring to your sign in my new book of HINDU ASTROLOGY, which is indicated by the date and month when you were born, you will see

what your natural tendencies are and what is the best for you to do to attract the use of unseen forces and powers, which are your birth-right and which will aid you to make your future bright.

Each and every person is naturally endowed with peculiar and great powers which make for good, and also are born with tendencies which must be corrected in order that the higher and good powers and forces may be able to work to advantage. No matter how bad your lot may seem to you, and how difficult for you it is to get along in the world, you can readily change all darkness to sunshine and happiness if you will only go about it in the right way.

No matter which one of the Twelve Signs of the Zodiac you were born under, you can develop into a good and successful person if you will pay strict attention to the Golden Truths printed in my new **HINDU BOOK OF ASTROLOGY**. Scarcely one person of the large and growing human family pays enough attention to questions bearing upon individual happiness, prosperity, harmony and health. This book should be read many times and carefully studied, as it contains vital truths, and points the way to perfect health, happiness and prosperity.

Everyone occupies a place in the Universal Zodiac, and all our sufferings and misfortunes are due entirely to a lack of knowledge and wisdom. Now, my sole aim in writing this **HINDU BOOK OF ASTROLOGY** is to wake people up out of the delusions in which they live. I will tell YOU all—you are greater beings than you imagine you are; that your dormant or latent powers and forces are great and wonderful; that YOU, and YOU alone, limit yourself and suffer because you will not rouse yourself to the grand truth as laid bare by Astrology, which wise and good men have taught for thousands of years.

May peace, joy, health, prosperity and happiness come to all my readers. I am, BHAKTI SEVA (The Blissful Prophet).

FREE WE ARE GIVING AWAY THE FIRST EDITION (5,000 COPIES) OF THE HINDU BOOK OF ASTROLOGY. SEND ONE DOLLAR PROMPTLY FOR ONE YEAR'S SUBSCRIPTION TO THE MAGAZINE OF MYSTERIES, AND THIS GREAT BOOK WILL BE SENT YOU FREE.

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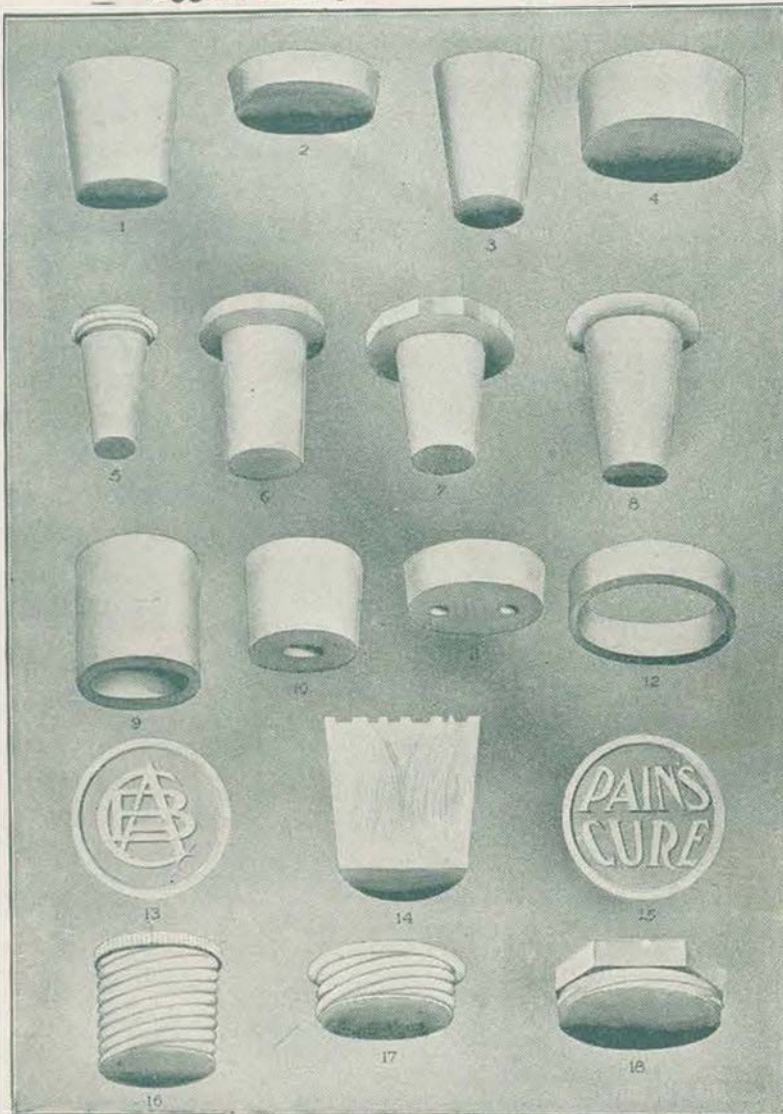
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PAPER CORKS.

An opportunity for readers of THE MAGAZINE OF MYSTERIES to get in on the GROUND FLOOR of the greatest invention and industrial enterprise of recent years; the manufacture of corks, gasgets and stoppers from waste paper. This wonderful invention promises to be the biggest money maker of the age.

Almost every great discovery and invention which has resulted in the making of a standard article of every-day use, at a lower cost and in a better way, is now owned by some great Trust with millions of dollars of capital and is controlled by men of great wealth. One of the most important of all has been overlooked. For hundreds of years the bark of the cork tree has been the only known substance from which corks have been made. The process is practically the same now as a hundred years ago. There has been no improvement, no progress. On the other hand, cork has become scarcer and scarcer, until it is almost doubling in cost every year. THE SUPPLY is not equal to the demand, and is rapidly becoming exhausted, until users of fine grades of cork find it difficult to secure them. Scarcely any one thing is in such common use and such great demand as corks.

The most remarkable invention of the past century has just been perfected and patented by us in this country and in Canada, England, France, Germany and Mexico. A machine the size of a sewing machine, which makes CORKS out of waste paper and paper pulp. All kinds of waste and scrap paper can be made into corks. These corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced far superior to the old style of corks in every way. One of our machines will make over three hundred corks per minute. Corks can be made any size, color or shape, and name or trade-mark can be stamped in the top of each cork as made. Our Corks can be sold at one-tenth the price of regular corks, which are rapidly advancing in price owing to the scarcity of cork bark, but we can get even higher prices, as OUR CORKS ARE BETTER. We have contracts for millions of corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this Company to those having a little money to invest, at \$1.00 Per Share. On July 20th the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth many times that, as by our patents we should absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life, as this Company is sure to earn millions of dollars per year. We can have no competition, as we own all patents. Only a limited amount of this stock is offered, and over thirty thousand dollars' worth was subscribed for in our own city the first day it was offered. Not over \$500.00 worth will be sold to any one person in a locality, as we wish to scatter this stock over the country in order to make a national introduction of our corks at once. This is the opportunity of a lifetime.



SHOWING SHAPES AND STYLES OF OUR PAPER CORKS.

Under our process, any size, shape and color of corks are made by one machine. The trade-mark or name of firm can be stamped in each cork as made. Screw thread corks for pickle jars, soda bottles, etc., are also covered by our patents.

The Reason Why We Offer This Stock.

Any new article which depends on public use for its success must be introduced. The usual method of doing this is to advertise it for years at a cost of thousands of dollars. By selling a little of our capital stock to the people from Maine to California, we are not only securing funds for establishing branch plants at once, but we are securing a pushing, driving force that cannot be equalled. One lady purchased ten shares of our stock, and showed the sample corks to a pickle manufacturer whom she happened to know, and he became so interested that he at once wrote us, and we now have his standing order for thousands of gross of our corks. Almost everyone has some friend who uses quantities of corks in his business. We want the name and address of the cork users you know, and if you are a stockholder in our Company we are sure of your help. Not over \$500.00 worth will be sold to any one person, and only a limited amount of stock will be sold. We ask you to write us and let us tell you about it, then use your own judgment.

How to Secure Some of the Stock.

We believe we are offering the readers of THE MAGAZINE OF MYSTERIES an opportunity to secure a safe investment that will bring them the largest profits of any legitimate industrial enterprise ever operated. Unlike the usual methods, we have incorporated for a comparatively small sum, and only a limited amount of the stock will be sold to the public.

We refer to some of the foremost users of cork in America, the banks of our own city and to the many bankers, manufacturers, chemists and publishers of great newspapers and magazines who have not only thoroughly investigated our business, but have also personally invested a considerable sum of their own money in this stock. We also refer to the Germania Trust Co., of St. Louis, one of the largest banks there, who are registrars of the stock, insuring to you that only the proper amount of the stock can be issued or sold. You cannot be assessed. You cannot be "frozen" out. All the branch companies being established in this country and foreign countries to manufacture corks under our patents, will be owned by this company. All sums received for royalties on our rights go to the owners of the stock in this company. In fact, this company, in which you now have the opportunity to secure a little of the stock, will itself become the "Trust" which controls the business of making paper corks for the world. Only a short time allowed to secure an interest in this great enterprise at \$1.00 per share, as the stock then advances to \$2.00. Fill in the blank and send it to us, and we will send you our booklet, bank reference and samples of the corks, when you can investigate us and if satisfied you can send the money for the stock, if not, you need not take it. The moment the full amount is subscribed all additional subscriptions will be refused and returned. Send TO-DAY. If your letter reaches us too late we will return it. The amount offered for sale is limited and we could sell it to one great cork user alone if we wished to. What we want is a stockholder in every city, town and village; some one who, being interested in our enterprise, will write us whenever any new user of corks starts in business in their vicinity and who may have friends and acquaintances who are users of corks. In this way we will gather information worth thousands of dollars to us and which would cost us a great deal of money to get in any other way. You might have but a single share of our stock and yet get hold of information which would enable us to sell thousands of gross of our corks and in this way make money for us and for yourself. We believe we have taken the best possible method to get our new cork into use throughout the entire country at once. Our paper corks are clean, antiseptic, handsome and perfect in shape. Cork corks are dirty, scarce and imperfect. We constantly improve our corks, while cork corks are getting poorer and scarcer each year. We pledge ourselves to treat you honestly and fairly, and that you, even though you hold but a single share of our stock, will receive exactly the same proportionate profits and dividends as we do, who hold the controlling interest. We ask only a fair-minded investigation of us and our enterprise, and will give you every opportunity to make it.

EDWARD GUDEMAN, PH. D.

TELEPHONE, HARRISON 3155

Chemist and Chemical Engineer

GENERAL CHEMICAL WORK
PATENTS AND CONSULTATION
FOOD PRODUCTS AND BEVERAGES
RECOVERY AND UTILIZATION OF BY-PRODUCTS

OFFICE AND LABORATORY
SUITE 704 RIALTO BUILDING
CHICAGO, ILL., March 13, '03.

Mr. E. G. Lester, Pres. U. S. Fibre Stopper Co., St. Louis, Mo.

DEAR SIR:—After a carefully and exhaustive personal examination of the U. S. Fibre Stopper Co.'s processes and plant for the manufacture of paper pulp fibre stoppers, I beg to report as follows:

I see no difficulties whatsoever that will interfere with immediately turning out a continuous supply of these corks and stoppers. The technical part is so well developed and worked out, that further improvements will have to come with continued manufacture and will be based on meeting special requirements of consumers. The mechanical part offers no difficulties either, as the machines, as now constructed, and which were in actual operation during my examination, will turn out a perfect, uniform stopper, and in a very large quantity.

I believe you have an excellent thing in this and that you will have no trouble in introducing them to the trade, as these stoppers are equal to cork stoppers, and have many advantages that the other stoppers lack. The pulp stoppers are clean and perfectly sterile; its uniform texture and tensile strength is such that it will not break nor crack, and having no holes nor channels, will hold fluids or gases in any kind of containers. The only suggestion that I can make at the present time is to increase your capacity as quickly as possible and to bring the stoppers into the market.

I remain, yours very truly,

EDWARD GUDEMAN, PH. D.

Dr. Gudeman, whose scientific work for the Borax and Glucose Trusts has attracted national attention, making him one of the foremost chemists of this country, was retained by us to make an exhaustive examination of our processes and product and give us a fair unbiased report on them.

UNITED STATES FIBRE STOPPER CO.

Fill in this blank, stating the amount of the stock you wish reserved until you can investigate us. Send the blank to
THE U. S. FIBRE STOPPER CO., - 118 Winner Bldg., St. Louis, Mo.

UNITED STATES FIBRE STOPPER CO., St. Louis, Missouri.

Reserve _____ shares of the stock of the U. S. Fibre Stopper Co. for me at \$1.00 per share, for 10 days until I can investigate the business. Send me your book on paper corks and sample of the corks, also bank reference. If I am satisfied I will pay for the stock, otherwise I will not take it.

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